THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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QUINQUAGESIMA SUNDAY.

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."—*Gen.* ix. 13.

Sweet dove! the softest, steadiest plume
In all the sunbright sky,
Bright'ning in ever-changeful bloom,
As breezes change on high;—

Sweet leaf! the pledge of peace and mirth,
"Long sought, and lately won,"
Bless'd increase of reviving earth,
When first it felt the sun;—

Sweet rainbow! pride of summer days,
High set at Heaven's command,
Though into drear and dusky haze
Thou melt on either hand;—

Dear tokens of a pardoning God—
We hail ye, one and all,
As when our fathers walk'd abroad,
Freed from their twelvemonths' thrall.

How joyful from the imprisoning ark
On the green earth they spring!
Not blither, after showers, the lark
Mounts up with glistening wing.

So home-bound sailors spring to shore,
Two oceans safely pass'd;
So happy souls, when life is o'er,
Plunge in the empyreal vast.

What wings their first and fondest gaze
In all the blissful field,
And keeps it through a thousand days?
Love, face to face reveal'd:

Love, imaged in that cordial look
Our Lord in Eden bends
On souls that sin and earth forsook,
In time to die his friends.

And what most welcome and serene
Dawns on the patriarch's eye,
In all the emerging hills so green,
In all the bright'ning sky?

What but the gentle rainbow's gleam,
Soothing the wearied sight,
That cannot bear the solar beam,
With soft undazzling light?

Lord, if our fathers turn'd to thee
With such adoring gaze,
Wondering frail man thy light should see
Without thy scorching blaze;

Where is our love, and where our hearts,
We who have seen the Son,
Have tried thy Spirit's winning arts,
And yet we are not won?

The Son of God in radiance beam'd,
Too bright for us to scan,
But we may face the rays that stream'd
From the mild Son of Man.

There parted into rainbow hues,
In sweet harmonious strife,
We see celestial love diffuse
Its light o'er Jesus' life.

God, by his bow, vouchsafes to write
This truth in heaven above;
As every lovely hue is light,
So every grace is love. Keble.

ECCLESIASTICAL.

From the Protestant Episcopalian.

NOTICES OF CERTAIN PERIODS IN THE ECCLESIASTICAL HISTORY OF ENGLAND: DESIGNED FOR STUDENTS IN THEOLOGY.

In the said history, there is so important a connexion of facts with the institutions of the Church in question, as to aid in a comparison of them with the theories of other denominations of professing Christians. To take into view all the societies who have dissented from the national establishment, would require a range too extensive for the intended brevity of the present exercise. On other accounts, it is wished to limit the investigation to subjects on which the civil and the ecclesiastical authorities have had reciprocal action. Still, of a great proportion of what will be said, the judgment of the reader may give a bearing on the other theories of religionists in different degrees. But in what is to follow, the declared references will be on the one hand to the papacy; and on the other hand, to that large body of dissenters, whose secession began soon after the reformation; and whose principles became at last imbodied, in a confession of faith, framed by an assembly of divines in Westminster. There will be taken care, not to treat either of those descriptions of persons with acrimony; and the only motive for a reference to their theories, will be the light thrown by them on a system to which they are in opposition. This is such a use of history, as is had recourse to by all sects and parties; and cannot be reasonably objected to, when conducted in temperate argument, and without a violation of truth.

FIRST PERIOD.

This, is the time of the earliest preaching of the Gospel in the Island of Great Britain; and the use to be now made of it, is warranted by the whole series of subsequent events, to the time of the abandonment of the country by the Romans.

It is testified by the historians Eusebius and Theodoret, that the Gospel was preached in Britain in the age of the apostles; and its being mentioned by other writers, establishes the testimony of the primitive Church to the fact. With it, there is much fable, particularly in the pretences set up, by some, that St. Peter, and by others, that Joseph of Arimathea, was the first herald of salvation to the Britons. No early document can be alleged in favor of either of them; and much may be said against the claims of both. There is greater probability in favor of St. Paul. It is affirmed by that first of apostolic fathers, Clement of Rome, that the said apostle preached to the utmost limits of the West; and by other ancient writers, that between his first and his second imprisonment in Rome, a term possibly of about eight years, his journeys were directed to the western regions. Some have doubted of his having been in Britain, because of the indefiniteness of the expressions, on the ground of which the fact is affirmed. To the design of this exercise, the question is of no further consequence, than as, on either supposition, it involves circumstances confirming the sense of antiquity, concerning the reception of the Gospel in Britain, in the time of the apostles.

Christianity flourished until the persecution of Dioclesian, which lasted ten years from its beginning in 303. In those calamitous years, the cause declined; but revived, after their termination. In the mean time, there are records of many martyrs; and it is an important fact, that in the council of Arles, in France, held in 314, three British bishops were present.

One use intended to be made of these facts, is to remark, that during the continuance of the British Christians under the civil policy of Rome, there has not been produced any evidence of subjection to her bishop. The canons of the council of Arles were sent to him, not for his ratification, but for their publication. There is a story of a king Lucius, who became a convert to Christianity, toward the end of the second century. He sent two messengers to Rome, to make inquiry of her bishop, concerning the doctrines of the Christian revelation: a judicious measure, considering the celebrity of the see. But that the king, or that his messengers, or that other of his subjects, who followed their example, acknowledged the Roman supremacy, does not appear. Yet here was an occasion, when the paramount authority may be expected to have shown its head, had the belief of it been entertained on either side.

The same view of the subject leads to the remark, that in the records of the first propagation of Christianity in the same country, and of several hundred of years afterward, we have not a sentence favoring those doctrines of the Roman see, which Protestants believe to be corruptions; such as the adoration of images, purgatory, and the kindred errors of succeeding ages.

The lateness of the intrusion of the Roman power is conspicuous, not only into the doctrines but into the services of the Church. During many ages, there was a diversity between the Roman order and the forms of prayer in other Churches, especially the Gallican; which was for a long time a rival of that of Rome, as was also the Mosorambick in Spain; until both of them were borne down by the continually increasing power of the dominant see.

It ought not to be overlooked, that there are no evidences of the ancient Church of Britain, which do not prove that her government was episcopal from the beginning. Anti-episcopalians do not deny, that the British bishops in the council of Arles, appeared in that character as now understood by the advocates of episcopacy. If it were an innovation, when did it begin? And what evidence of it can be alleged?

Ireland is a country, the concerns of which are so identified with those of England, that it will be to the purpose, with a view to the application of the foregoing remarks, to advert to the first propagation of Christianity in the former island, by St. Patrick. The Roman Catholic clergy, in their sermons, and in books printed under their auspices, boast of an uninterrupted succession of doctrine among the inhabitants of that country, from the days of St. Patrick to the present time. Of the errors already alluded to, there are no traces in the records of the doings of St. Patrick. If nothing else could be urged, to prove how different his creed must have been from that since exacted by the Church of Rome, the fact would be conspicuous, in an event which took place many hundreds of years afterward. It was the grant made by Pope Adrian the 4th, to Henry the 2d, king of England, for the declared purpose of reducing that kingdom into subjection to the Roman see. If it had been ordained by St. Patrick, the provision, in contrariety to what is so positively affirmed, had long spent its force and become forgotten, alike in history and in tradition. But the truth is, that no such claim could have been in his mind, nor in that of the bishop of Rome who sent him.

What has greatly aided the Roman Catholic cause, are the many evidences produced of a looking to the Bishop of Rome, as having some sort of authority attached to his see. But, what was it? Certainly no more than a patriarchal jurisdiction, not over the whole Christian Church, but limited to the western regions of Christendom, and what was possessed by the bishops of Constantinople, Antioch, and Alexandria, within their respective spheres, agreeably to a regulation made by the council of Sardica, held toward the middle of the fourth century. Even this was an enlargement of an authority, until then, extending no further than over the dioceses within the neighborhood of Rome. It was during that earlier term, when Irenæus reproved Victor, and when Cyprian reproved Stephen, with a boldness which would have been unbecoming to a superior. Under existing circumstances, it was no more than a following of the example of St. Paul, when he "withstood St. Peter to the face, because he was to be blamed."

It would be foreign to the present design, to detail the facts comprehended in the subject: and the remarks are made merely to impress, on the minds of candidates for the ministry, the importance of a due degree of attention to the specified property of the introduction of Christianity into our mother church. Roman Catholics are in the habit of reproaching us with the novelty of our religion; and of demanding, Where was it before the reign of Henry the 8th? We ought to be prepared to show that it was in its integrity by apostolic planting, and that all we owe to the reformation is, the purging of that Church from the corruptions introduced into it long after its beginning, and after its primitive purity through many ages.

The opponents of episcopacy have laid hold on an affirmed fact, depending altogether on a sentence in the work of the venerable Bede, purporting, that in the monastery founded by St. Columba in the island of Hy or Icolmkil, by *an unusual custom*, the abbot had jurisdiction over the monks of other monasteries, and even over bishops. With all possible allowance of this unusual custom, it is unreasonable to extend the provision beyond the succession of bishops in the diocese concerned. Even within that sphere, in a life of St. Columba written at that remote period, there is evidence of his having recognised the superiority of the episcopal character, on the discovery of it in a person, who had kept his grade in the ministry concealed. That Columba, or that any one of his successors, performed any office exclusively episcopal, is not alleged. After all, Bede may have been mistaken concerning this custom; and his declaring of it to be unusual, renders the whole of his testimony rather favorable to the cause of episcopacy.

SECOND PERIOD.

Under this head, there is to be introduced the mission of the Monk Augustine and his coadjutors. The kingdom, or rather the seven kingdoms, were in the hands of the Saxon invaders, who were idolaters, and had put down the public profession of Christianity. The mission, instituted by the first Gregory, bishop of Rome, was in the beginning of the 6th century. Under the direction of Gregory, Augustine was consecrated by the archbishop of Arles. In the neighborhood of this city, in the south of France, were settled a large body of Greek Christians, whose first bishop, Pothinus, had been sent to them by St. Polycarp, bishop of Smyrna; which was in the eastern or Greek department of the Christian Church. Of Pothinus, Irenæus was the successor.

It is a mistake to suppose that Christianity was entirely rooted out, during the idolatrous sway of the Saxons. That the population of Wales was entirely Christian, and that the neighboring country of Cornwall was of that character, to a considerable extent, are facts universally admitted. Also, while the Roman missionaries were employed in evangelizing in the south, the like was carrying on in Northumberland, the largest kingdom of the Heptarchy, by three bishops successively; who were of the Scottish succession, derived from the original episcopacy. They were Aidan, Finane, and Coleman. It is also contrary to what we know of human nature, to believe, that although the soil of the country was possessed by idolaters from the north of Europe, the ancient religion of the kingdom had been obliterated from the minds of the lower orders, who groaned under the tyranny, and were of no account in public matters. It is also an unauthorized pretence, that the missionaries brought with them those errors of the Romish communion, which were admitted in succeeding times. In proof of this, it will be sufficient to state three facts in the conduct of Gregory, with which all those errors have an alliance. The first fact is, his declared sense against the worship of images. Another, is his indignation against the assumption of the title of "universal bishop:" such an act being, in his opinion, a mark of antichrist. The third fact was, his advising of Augustine to gather his liturgy, by such selections from the liturgies of other churches, as he should think the best suited to that under his care.

These incidents are a fruitful ground of argument, in the vindicating of the integrity of the Church of England, and of her daughter, the Episcopal Church in this country, against the claims of the papacy. Its advocates tell us, that the kingdom of England was converted to Christianity by missionaries sent from the Church of Rome; and that, therefore, there is incongruity and sin in a departure from the doctrines of that see, and from subjection to its bishop. To this position and to its consequences, there is a great variety of objection.

Had the offensive doctrines of the Church of Rome, as she is at present, been brought by the Italian monks, and had the faith of the Gospel been received, with the mixture of the errors ingrafted on it; if, at any subsequent period, there had been discovered the want of authority for the latter, and especially that they were in opposition to the contents of the sacred volume, which had been presented as the warrant of the commission, it does not follow that the errors may not be abandoned, for the bringing back of the system to its original purity. But this is far from being the fact. The subjection of the whole of the Christian world to the papacy, and especially its prerogative since assumed, either "to plant and to build," or "to pluck up and to pull down" earthly sovereignties; with a controlling sway over their respective policies; and, what is the most formidable claim of all, that set up for infallibility in the determining on all questions which concern the rule of faith; are points, which had not been professed by Rome herself, when Augustine came with his brother monks for the conversion of the English. As little had there been thought of transubstantiation, the worship of images, purgatory, the necessity of auricular confession, and a host of other points: which we consider as making an insuperable barrier between us and the Church of Rome. We even know, that Gregory contemplated the newly-constituted Church as competent to self-government, which appears in the articles of advice sent to its first archbishop; not only in that already noticed concerning the liturgy, but on various other points.

Even the allegation of the deriving of the episcopacy, although from an apostolic source, yet through the medium of the Church of Rome, has been thought a ground of demanding subjection to her authority. With this supposed origin, we are often upbraided by anti-episcopalian Protestants; affirming, that the stream cannot but be polluted by the foulness of the channel through which it is said to have descended to us. Here are two mistakes. The first is, that the sufficiency of our succession is vitiated by the corruptions, either in doctrine or in practice, of those who have been the intermediate links in the chain of descent. The second mistake is, that those intermediate agents were bishops of the Church of Rome, or such as were subject to the authority of her bishop. The former of these opinions cannot be correct, the case being analogous to that of the Jewish Church; the priesthood of which was not interrupted by the occasional lapse of both priests and people to idolatry. As to the second position, although our cause is not dependent on the question of the truth of it, yet, as it is not true, and as great stress has been laid on it by some, it may be worth while to correct the misapprehension.

It has been already noticed that the first archbishop of Canterbury, was consecrated by the archbishop of Arles, and not by the pope of Rome. The said archbishop of Arles belonged to a body of Greek Christians settled in the south of France, under the auspices of St. Polycarp; who constituted for them their first bishop, Pothinus, the immediate predecessor of St. Irenæus. The succession of the English episcopacy from this source, has been shown, as is here believed, in the number of the "Protestant Episcopalian" for the last August.

To be continued.

Growth of Schism.—We do not remember to have met with an illustration of the origin, progress, and final sanction by public opinion, of a schism demonstrably at variance with the principles of Gospel order, so complete as that furnished by the following narrative, compiled from a late number of "The (Cincinnati) Standard," and the American edition of Buck's Theological Dictionary.

Presbyterians, Cumberland; the name given to a body of Presbyterians who seceded from the general Presbyterian Church in the United States in February, 1810. They reside principally in the states of Kentucky and Tennessee, but have a number of churches in some of the states north of the Ohio river. Their secession was owing to a difference of opinion with the synod of Kentucky, on the subject of licensing ministers to preach the Gospel who had not enjoyed the benefit of a classical education. At a period of considerable religious excitement, when the labors of clergymen were in great demand, it was proposed by some of the ministers who then belonged to that synod, to choose from among the laity certain persons whose talents, gifts, piety, &c., would justify the step, and encourage them to prepare for the work of the ministry, even though they had not gone through the ordinary routine of classical studies required by the standards of the Church. Several individuals accordingly complied with these suggestions, and after due preparation, were examined and licensed to preach by a presbytery, the majority of whose members were favorable to the measure. The Synod, however, were unfriendly to the innovation. The General Assembly refused to sanction it. The result was, that a new presbytery, called the Cumberland Presbytery, was formed, disclaiming all connexion with the General Assembly's body, except that they still retained the bulk of the Presbyterian confession as the confession of their faith, and still determined to adhere to the Presbyterian form of Church government.

At first there were but nine preachers in the connexion, only four of whom were ordained. They have now a synod consisting of several presbyteries. The ministers in their connexion are not far from 100. The additions to the churches during the year 1829, were nearly 3,500. They have under their control a flourishing college at Princeton, Kentucky, containing nearly 100 students."—*Buck's Theological Dictionary.*

Every man who knows, loves, and obeys the truth, must have been * * * startled from time to time at the strong affinities for heresy, not unfrequently displayed by ministers and members of professedly orthodox Churches. Some alarming symptoms of this kind, have occasionally made their appearance, in relation to the Cumberland Presbyterians, whose shameful and sinful departure from the standards of the Presbyterian Church, under the pretence of promoting revivals of religion, stands briefly, but faithfully, impressed on the records of ecclesiastical courts, and the well-authenticated historic page. I shall now advert to a few of these dangerous symptoms of affinity to the heresy of the Cumberlands, to show the grounds of those fears which were expressed in a former number.

The subject of the Cumberlands was brought before the General Assembly in 1811, by some communication from the Rev. J. W. Stephenson. I have no method of learning what the nature of the application was, only from the extract of the Assembly's answer to Mr. S., published in the Digest, pp. 140, 141.

It appears that an overture was somehow made for a *union* with the Cumberlands, by some modification of the Standards of our Church. [See this letter of the Assembly, in the Blanchard Case, No. VI. Standard No. 16.]

The very clear and decisive character of this answer to Mr. Stephenson's communication, put this subject to silence for about three years. In 1814, it was before the Assembly again. The question presented to the Assembly, appears to have been this: "How are those persons styling themselves The Cumberland Presbytery, to be treated?" I know not by whom this question was brought up; but it must have been the result of great weakness, or a strong affinity for heresy. I will insert here the decision of the Assembly, which is very explicit, and shows that sound Presbyterianism was well guarded by the Supreme Judicatory of our Church, at least as far down as 1814.

Persons styling themselves "The Cumberland Presbytery."

The committee to which was referred the consideration of the manner in which certain persons should be treated, who formerly belonged to the late Cumberland Presbytery, and who since the dissolution of said Presbytery continue to style themselves the Cumberland Presbytery, reported; and their report being read, was adopted, and is as follows: viz.

That those persons were under the censure of the Church at the time of their constituting as a Presbytery—that they had neglected to take the regular steps for the removal of that censure—that they erected themselves into a judicatory contrary to the rules of our discipline—that the grounds of their separation from us were, that we would not relax our discipline and surrender some important doctrines of our Confession of Faith:—Wherefore,

Resolved, That the aforesaid persons be viewed as having derived no authority from us to exercise discipline, or administer the ordinances of the Church, and that our regular members cannot treat with them as a body, but only as individuals.—1814.

The spirit of error can either be a *mute* or *loquacious* devil, as best suits the purposes of deceivers. In this case, those who had a hankering after irregular mixtures, and those who long to bring about some new modifications in the Standards of the Presbyterian Church, took the prudent method of silent, secret working, for several years, during which time the Cumberlands were rapidly increasing, and exerting an extended influence through the great valley of the Mississippi.

In 1825, their case was once more brought before the General Assembly. Three points were presented:—exchange of ministeral labors, intercommunion, and the validity of baptism administered by them. At this period, the doctrines of the New School had, to a great extent, pervaded the Presbyterian Church, and many occupied seats in the Assembly, who felt and manifested strong affinities for heresy. They did not agree with the Cumberlands, in denying the doctrine of election—but they held with them, "That Christ the *second* Adam represented just as many as the *first*, consequently made an atonement for all." Knowing that their own deviations from the Standards of the Church, were as numerous and as radical as those of the Cumberlands, it was natural for them to desire the removal, in some way, of the censure which had now for twenty years rested on that society. Consequently, after considerable discussion, the Assembly came to the following decision: viz.

1. That in the opinion of this Assembly, ministers of the Presbyterian Church, when regularly *suspended*, by the competent judicatories, have no right to exercise the functions of a minister during that suspension.

2. That while those persons styling themselves the Cumberland Presbytery were under *suspension*, their administrations are to be considered as invalid; but after the General Assembly have declared them as no longer connected with our Church, their administrations are to be viewed in the same light with those of other denominations, not connected with our body.—This decision is grounded on the opinion, that the act of the Assembly of 1814, precluded the propriety of deposition, or any other process in the case.

In this decision, several things are affirmed:

1. The administrations of *suspended* ministers are invalid. True.

2. The act of the Assembly of 1814, precluded the propriety of deposition. Very true; but why or how? Because,

3. The General Assembly declared them, (the Cumberlands) no longer connected with our Church. True, indeed; and as righteous as it was true.

This was a complete excision, and of course "precluded the propriety of deposition;" for ministers may be suspended and deposed, and yet not be *cut off* from the Church; but excision, *cutting off*, is the highest possible censure that an ecclesiastical court can inflict. That this was the censure inflicted by the General Assembly in 1814, is evident from the fact, that they conclude by saying, "*Our regular members cannot treat with them as a body, but only as individuals.*"

But now look at the reasoning of the Assembly, in 1825. "The administrations of suspended ministers are invalid—the act of the General Assembly in 1814, being an act of excision, precluded the propriety of deposition, or any other *process* in their case,"—therefore "their administrations are to be viewed in the same light with those of other denominations, not connected with our body!" And thus, by one sweeping, illegitimate conclusion, the censures of the Church, from the lowest to the highest, are removed from the Cumberlands, and they at once elevated to a rank with the best denominations of Christians in our land! Thus, all the labors of the orthodox and orderly to prevent and suppress heresy and schism, for a quarter of a century, are *nullified* in a moment, by the power of affinities for heresy.—For there is no other method of accounting for such an erroneous conclusion resulting from sound principles, and plain facts, contained in the premises.

Under the protection of this unrighteous decision of the Assembly of 1825, an unsuccessful attempt was made by the Cumberlands, to gain a footing in Cincinnati. Their first effort was to gain access to the pulpit of the 1st Presbyterian Church. One of their most distinguished men called on me, and after handing a letter of introduction from a very respectable gentleman, and the usual ceremonies of civility were ended, he said "I have been informed by *some*, that you would invite me to preach in your church, and by *others*, that you would not, and I am determined to put the matter to the test, and have the question decided." My reply was, 'that I could soon make the decision; and though I meant to treat him with no personal disrespect, yet no minister of his denomination should occupy a pulpit over which I had any control.' He referred me to the decision of 1825, and pleaded it as a reason for his application, as the Cumberlands, by that decision, were delivered from Church censure, and placed on an equal footing with other denominations. I told him I did not recollect the decision, nor had I the Minutes of the Assembly at hand; but I knew the origin, the progress, and the disorders of the Cumberlands, so well as to be satisfied that no decision could relieve them from the *suspension* and *excision*, which had been justly administered; and therefore I would not invite any of them to officiate in my pulpit. This put an end to our intercourse.—*Standard.*

The comparison of these facts with the early history of the denomination thus presented in the attitude of a complainant, is obvious and easy. Did the "schism" of the Cumberlands originate in a zeal for the truth, not guided by knowledge? or, as the 'Standard' words it, "a pretence of promoting revivals of religion?"—What else actuated Calvin, Knox, and Melville, in their departure from the constitution under which the Church of Christ had existed fifteen centuries? Was their separation from the Presbyterian denomination, originating in unauthorized measures for the promulgation of the Gospel, "a shameful and sinful departure from the standards of '*their* Church?'" Why was the separation of the Genevan and Scotch reformers from their elder brethren in the Reformation, originating in the same motives and similar measures, less "a departure"—"shameful and sinful"—"from the standards" of the Church *Catholic*, (not as some modern writers seem to understand that term, *of Rome*, but *universal*—of all ages, countries, tongues, and creeds)? Were the repeated applications in behalf of the Cumberlands for recognition and union, irregular and presumptuous? In what respect were the claims of the self-constituted Presbyterially-governed society of professing Christians, to be recognised as a pure and sufficient branch of the body of Christ's Church, the organization of which it had set aside, less characterized by irregularity and presumption? Is the recognition of the ministrations of the Cumberlands, when in consequence of their irregularities they had incurred "excision" from the body whence they departed, an absurd "*nullification*" of all the obstacles to heresy and schism? In what respect would the recognition of self-made Presbyterian churches by a body adhering to the one original constitution sanctioned by the Apostles and received by the whole world, have been less so? Did the editor of the Standard feel himself bound, "with no personal disrespect," to decline interchange of ministerial services with his Cumberland brethren? Why should an Episcopalian brother not feel equally bound to take the same ground with him? and be equally justified in acting up to the full persuasion of his own mind? Surely, it will not be pleaded that a prescription of three hundred years has converted 'a schism' into a sound member of the body! Surely, the Cumberlands will have no better claims ten generations hence, than they now possess!—These considerations arise from a view of the situation of the Presbyterian denomination, *conformable to the principles of a consistent Episcopalian.* Into the grounds of those principles our Presbyterian brethren have a full right to inquire—to reject, or even censure, *the principles*, at their pleasure, as the result of their inquiries may suggest. But out of their own mouths we may now condemn them, if they cry out upon us as "guilty of a breach of Christian charity," when we do but follow up *our* principles to the very same extent to which they have found it necessary to follow up their own.

REVIEW.

From the Christian Observer.

REVIEW.

Biblical Notes and Dissertations, chiefly intended to confirm and illustrate the Deity of Christ. By Joseph John Gurney. 1 Vol. 8vo. 1831.

(Concluded from our last.)

We can truly say, that after a firm belief in this doctrine, and, we may add, not a short or careless study of the principal controversies respecting it, we have received from these pages a most consoling and heart-cheering confirmation of our previous sentiments.

The glaring unsoundness, and even dishonesty, of the Unitarian criticism, is not the least useful part of the exposure made by our author. For example, when the Socinian translator would evade the true meaning of the sublime introduction of St. John's Gospel, by a manner of proceeding which, if any one were to apply to an act of parliament, or a sentence in any historical composition, or a clause in a deed conveying an inheritance, it would be pronounced the grossest imposition; we feel the obligation which the public owes to the faithful friend who has detected the artifice. But we do not intend to dwell on particulars which admit not well of abridgment. We will only briefly direct the attention of our readers to a few cursory points of observation on some of the critical notes.

The first essay, on the canonical authority of the Epistle to the Hebrews, is of itself worth the price of the volume—calm, deliberate, conclusive—a beautiful specimen of inductive reasoning. The essay on the Chaldee Targums is chiefly important as bringing out the general opinions of the Jews, as to the term, the Word of God. We give the conclusion.

> "It appears, then, that by the phrase 'Word of Jah,' the Targumists sometimes denote the power or operating energy, and at other times the mind or rational faculty of the Supreme Being—that hence this term is often employed by them as a synonyme for God—that nevertheless it generally points to him, in his peculiar character of the ever-present and ever-acting protector and helper of his people—and lastly, that there are in the Targums, numerous passages in which the Word of Jah is described as a person possessing the attributes and performing the works of Deity, and yet distinguished from Jehovah, as one sent is distinguished from one sending.
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> "When, therefore, the Apostle John employed the title Λογος, Word, in order to describe our Saviour, as one, whose name was the name of God, and whose works were the works of God; but who was nevertheless, in some respects, distinct from God, even the Father, with whom he was in the beginning, and by whom he was sent into the world—he made use of language which was probably very intelligible to many of his countrymen, and of the signification of which their known views of the subject may now enable us to form a correct estimate." p. 142.

The essay on the Son, the Image of the invisible God, the First-born of the whole creation, and Creator of all things in heaven and earth, affords the best observations we are acquainted with on the important expression, "The image of the invisible God," &c., (Col. i. 15); and the corresponding one (Heb. i. 3), "The brightness of the Father's glory, and express image of his person." We have never seen these terms so judiciously and satisfactorily developed.

The essay on the preaching of Christ to the Antediluvians, in reference to 1 Pet. iii. 18–20, is curious and satisfactory; and Bishop Horsley's comment is ably refuted.

In the essay on the Deity of the Word, there is a masterly and complete refutation of the Socinian sophism, that because there are some few places in which the sacred name is applied, under certain limitations, to judges and others, the genuine force of John i. 1, where no such limitations are found, may be evaded.

The next contains a noble explication of the prophecies in Isaiah vii. viii. and ix. 1–6. But no portion of the work gives us more delight than the remarks on Jer. xxii. 5, 6. We remember the triumph which Dr. Blayney's new interpretation gave to the Socinian Monthly Reviewers. We remember at that time, that we determined to wait, till the concurrence of testimony should prove or disprove the professor's criticism, or our own progress in Hebrew, enable us to judge for ourselves. It has so happened that Mr. Gurney's Essay is the first that has completely satisfied our minds, that the attempt of Blayney was rash and untenable. We insert our author's conclusions.

> "On the whole, then, it appears,
>
> "That the construction of this verse, proposed by Blayney,—a construction which detaches 'Jehovah' from the name of the Branch,—is neither justified by the example of the LXX., nor required by the rules of Hebrew grammar.
>
> "That, on the contrary, the usually received construction of the passage agrees with an idiom of frequent occurrence in the Hebrew Scriptures, and, by various critical considerations, is proved to be correct.
>
> "That, were Jehovah-Tsidkenu the proper name of the Messiah, it might possibly admit of that circuitous explanation, which has been adopted by the Jews; but that, on the ground of its not being his proper name, (and that it was not so, we learn from the New Testament,) we must conclude, that it is an emphatic description of his person and character.
>
> "That this method of interpretation is abundantly justified by the phraseology of the Hebrews, as appears from numerous other passages of Scripture.
>
> "Lastly, that in the present instance, its correctness is confirmed by the evidence of the context." p. 361.

We cannot but add the protest which Mr. Gurney enters against a cursory remark of Blayney, that the Divinity of our Saviour draws its decisive proofs from the New Testament only.

> "I must now briefly enter my protest against the assertion of Blayney, that the doctrine of the Divinity of Christ draws its decisive proofs from the New Testament only. Until reasons are adduced to the contrary, far stronger than any which he has urged, I shall always believe, that decisive proofs of that doctrine are contained in those evangelical prophecies, which have formed the subject of this and the preceding essay." pp. 363, 364.

We remark only, further, that the essay on the various readings of 1 Tim. iii. 16, appears to us amongst the most lucid and calm specimens of critical investigation with which we are acquainted. All is labored out with a patience, a fairness, a force and acuteness of intellect, which are not often met with. The result is thus given:—

> "On a mature consideration of this comparative statement, I deem it to be indisputable, that the evidences in favor of Θεὸς, which include many of the Alexandrine, some of the Western, and nearly all the Byzantine authorities, greatly preponderate over those in favor of ὃς; and although a considerable allowance may reasonably be demanded for ὃς, on the ground of its being the most probable origin of ὃ, I cannot avoid concluding, that Griesbach, on his own professed principles of classification, had no sufficient reasons for the expulsion of Θεὸς; but that this long-received reading ought clearly to be retained in the text of the Greek Testament." pp. 391, 392.

The dissertation on the various readings of 1 Tim. iii. 16, is the more valuable, as it exhibits some of the defects of Griesbach's system of classification—a subject to which we called the attention of our readers in our volume for 1814—and leads to caution the young student against implicitly following that renowned critic. This excellent dissertation will fully warrant the Christian minister in dwelling on the sacred passage, as it is rendered in our English translation, without throwing in any doubts as to the reading, or hesitating to adduce the testimony thus unequivocally borne to the Deity of our Saviour; a result of great importance in practical theology.

BIOGRAPHICAL.

From the Christian Observer.

RIGHT REV. J. M. TURNER, D. D., BISHOP OF CALCUTTA.

The painful intelligence, announced at the close of our last number, of the decease of the Bishop of Calcutta, proved, as we feared, too true. His lordship expired at the metropolis of his see on the 7th of last July, at the early age of forty-five, worn down with the anxious responsibilities of his important office, and the fatigues of his late laborious visitation of his diocese. We have before us various notices respecting this much beloved and excellent prelate, which we should have been glad to have detained till another month, that we might have added to them a few more passages from his lordship's letters and journals, and a fuller account of his episcopal tour; more especially some extracts indicative of the secret feelings of his mind, and the intimacies of his religious character. But our readers will probably prefer that we should present them promptly with a few particulars; and we are the more anxious to do so, not only from our affection for the memory of this much-lamented man, but for the sake of urging upon all who honor our pages with their perusal, the great importance of using their utmost efforts at this moment, in their several spheres to awaken public attention to the solemn and urgent duty of increasing the number of Bishops in India.

We have not in our possession, at this moment, many memorials of Bishop Turner's earlier years. He was not indebted to any adventitious circumstances of birth or property, but, under the blessing of God, to his own diligence, talent, and integrity, for all his prospects; for his father died while he was young, and left his family ill provided for: but the ability, perseverance, and exemplary conduct of young Turner secured him friends, who took a warm interest in his success. He was educated at Christ Church, Oxford—where he received kind notice and encouragement from the venerable Dean Jackson; and he was distinguished in his academical examinations. Immediately after taking the degree of B. A., which he did at an earlier age than usual, he became private tutor in the Marquis of Donegal's family, and was afterward at Eton for many years with Lord Belfast and Lord Chichester, and subsequently with the present Lord Castlereagh; and was very much in the confidence of all his lordship's numerous connexions, especially of his grandfather, the old Lord Londonderry, and his father, the present, with whom he spent some time at Vienna, and was deputed by the family to convey to him the melancholy intelligence of the last Lord Londonderry's death. We may just remark, though not in the order of date, that it was this connexion which made him known to Lord Ellenborough, who, without hesitation, when the see of Calcutta became vacant, offered him the appointment, as the person best fitted for it whom he knew.

In 1823 he was presented to the vicarage of Abingdon, whence he removed in 1824 to the rectory of Wilmslow, in Cheshire, to which he was presented by the late Lord Liverpool. On settling there, he married Miss Robertson, a sister-in-law of the present Bishop of Chester, to whom he had been long attached. It pleased God to take her from him a few months before his appointment to Calcutta. They had no children. How tenderly and affectionately he cherished her memory, is well known to all who enjoyed the privilege of his intimate society or correspondence; and she is stated to have been a woman well worthy of his highest esteem and attachment, and to have greatly assisted and comforted him in his pastoral labors. This excellent woman, on her death-bed, in reply to an inquiry whether he ought to accept the bishopric of India in case it were offered him, as probably it might be, entreated him by no means to decline it. She urged him at whatever sacrifice of ease, or health, and favorable prospects at home, to go out in the spirit of a martyr to that distant land; not counting his life dear to himself, if by any means he might promote the glory of his Redeemer, and the welfare of immortal souls for whom he died. She had before her eyes the names and early loss of Middleton, and Heber, and James; but she bid him let none of these things move him, but in the faith and strength of his Lord go wherever his sacred vows of fidelity as a servant and ambassador of Jesus Christ impelled him. It was this her dying injunction which determined him, when the appointment was offered, not to refuse it; though he still lingered from better motives than personal peril, and would much rather have preferred a less conspicuous and responsible station in his Saviour's vineyard. On the morning of his wife's funeral, he put into the hands of a friend a slip of paper, with the following text written on it: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God;" 2 Cor. i. 3, 4. His whole deportment exhibiting great affliction, yet wonderful support, showed how blessedly he was himself experiencing the consolation pointed out in this sacred promise.

We have not immediately at hand any letters or extracts from his private memoranda, by which we might accurately trace the development of his religious character to that degree of the fulness of the measure of the stature of Christ which he ultimately attained; and we believe we may add, with perfect truth, that such were his extreme reserve and humility in regard to the expression of his religious feelings, that nothing that he has said or written would do full justice to his real character. Those religious friends who knew him at Eton, some fifteen or twenty years ago, considered him at that time as chiefly an acute and able scholar; for, though highly respectable in his whole conduct, religion did not seem to form at that period a prominent feature in his character. His intimacy with the present Bishop of Chester, whose published works show the earnest assiduity and conscientiousness with which he was addicting his mind to the study of sacred truth, doubtless contributed to his subsequent advancement in the same blessed course with his surviving friend. Without endeavoring to retrace the stages of this perhaps gradual development, we know that for many years Dr. Turner has been cordially united in Christian sentiment and practice with those who have been led to embrace and love "the truth as it is in Jesus." From his family letters, sermons, and private papers, very interesting relics of his religious progress may, without doubt, be collected: but these we have not now before us; and it were superfluous to quote from his occasional letters of business, though even these were always indicative of true piety, simplicity of purpose, and devotedness to Christ. We pass on, therefore, to his setting out for India.

His friends remarked with much concern that his state of health did not promise a very extended career in the important station to which he had been appointed. There was observed in him before his departure, a remarkable mixture of solemnity, yet cheerfulness, with a subdued tenderness, affection, and spiritual mindedness, which were peculiarly engaging. He seemed like a man who felt the greatness of the work he had undertaken, and his own weakness of body and mind for its performance; and not unfrequently would his thoughtful, yet tranquil eye, his meek address and subdued spirit, speak rather the silent struggles of the martyr ready to be offered, and the time of whose departure appeared to him nigh at hand, than the far different feelings which by vulgar apprehensions might be thought to attach themselves to his newly acquired worldly dignity and elevation. At a friend's house, just before his embarkation, while one of the family was playing Handel's tender air of,

> "And if to fate my days must run,
> O righteous Heaven, thy will be done!"

every person present was much affected on observing this affectionate man with his hands and eyes uplifted, evidently as if anticipating the probable termination of his earthly course in India, and with an expression not to be forgotten of devotion and pious resignation to the will of God.

To be continued.

MISCELLANY.

THE PRESS—AUTHORS—PUBLISHERS.

The power which the press is capable of exerting is still a subject but imperfectly understood. Those men who will produce the most extensive and permanent effects on society, are not they who are most conspicuous in the active scenes of life; but they who come into contact with the greatest number of persons by their writings. At present there is no richer talent conferred on any man than the ability to compose useful works for the instruction of the people; especially on the subject of religion. It may indeed be alleged, that books on all subjects are already too numerous; but in regard to works of real excellence, this is scarcely possible. Of bad books—of empty unprofitable books, no doubt we have a superabundance—the whole of these are a nuisance—but as they exist, and are in circulation, the evil can only be counteracted by writings of a different tendency. Studious literary men are often reproached for their inactivity, because they do not appear much in the bustling scenes of public life; but, if they are engaged in preparing works for the benefit of mankind, they are far more useful than those who make the most noise. Indeed, such is the importance of enlisting able pens in the defence and elucidation of truth, that when a man is found capable of writing in an attractive and forcible manner, he ought to be retained for this work alone; and—freed from all care and distraction—he should be encouraged to devote himself entirely to the business of composition. One writer of the highest order may actually do more for the benefit of the world than a score of preachers, however excellent their talents. It would, therefore, be an object exceedingly worthy of attention, to form an ASSOCIATION for the support and encouragement of AUTHORS. By such an institution, men who are now living in obscurity would be called out: and others who are occupied with a multitude of concerns, might be relieved from the pressure of other duties, and have leisure afforded them to prepare books and tracts, the influence of which might extend to distant countries and future generations.

But much may be effected by means of the press, without the composition of any new works, by republishing and putting into extensive circulation, the productions of eminent men which are out of print, or confined, at present, to a narrow circle. In this view of the subject, the occupation of a bookseller appears to be one of almost unrivalled importance. I do not know of any situation in life, in which a man has it in his power to do more good—or evil. And it is gratifying, to find that there are men in this calling, who are disposed to exert their influence on the side of truth and piety; and who are not only willing to engage in enterprises where the prospect of gain is flattering, but to run the risk of making sacrifices and incurring losses, where the prospect of doing good is favorable.—*Dr. Alexander.*

Boston Recorder.

The following is the only extract from the Essay by the author of 'The Natural History of Enthusiasm,' noticed to day in our editorial columns, for which we could find room in our present number. We have marked for insertion several other portions, which will appear hereafter.

NECESSITY AND FREE WILL.

It would be well to lay aside entirely the word NECESSITY, which is ridiculously superfluous and redundant in some of its applications, and absurd or seductive in others. If, for example, we have occasion to speak of a known relation of equality or proportion, why not be content with the simple assertion, that the predicate is *true* of the subject? or that $a-b$ is equal to c? Or, if a conclusion has been derived from a somewhat complicated series of proofs, so that a moderate asseveration seems to be called for, let the word *certainty* suffice us. Certainty is the knowledge of truth, obtained by labor and research; and when by labor and research we have gained the knowledge of any complex system of relations, it may be granted that there is a propriety in speaking of the *certainty* of those relations: though in fact nothing more is meant than what is affirmed when the relation is expressed in the very simplest and most modest form.

If the noble liberty—the range, and scope, and unrestrained capacity of happiness, which is the distinction of rational agents of the higher orders, be the subject of discourse; and if we would express the fact that such beings rule their destinies through the changeful scenes of immortality by their knowledge and virtue, we shall do well to avoid the employment of a phrase which seems to imply that those destinies are *over-ruled* in some other way than by the combinations of knowledge, virtue, and power.

All this is important to ethics, and theology is implied in the knowledge of *the introvertible power of mind;* and we must here observe, that its existence as a physiological fact—as a fact which forms the *elementary difference* between man and the inferior classes of sentient beings, has been too little insisted upon by ethical and religious controvertists; and though familiarly known to all men, has been (like ten thousand other familiar facts) overlooked by philosophers.

The Arminian divine, inwardly persuaded, he knows not on what ground, that human nature contains *a something* more than the passivity of brute matter, or of animal life, has recourse to the figment of contingent volition; and then, to give his unintelligible notion an appearance of consistency, has been led to the enormous error of denying the divine fore-knowledge. Thus, in his zeal to defend one attribute of Deity, he has demolished another. Why will he not be content with the simple principles of human nature, as known to all men, and as recognised in the transactions of every day, and with the plain evidence of the Bible, which always takes up and supposes the existence of those principles?

His opponent, the Calvinist, spurning the absurdities of Arminian metaphysics, believes that, when he has scattered these sophisms, he has exhausted the subject of human agency, and may triumphantly return from the vanquished field to his own theological position; nor deems it necessary once to lay aside his high lenses, or to look abroad upon human nature as it shows itself to the *naked eye* of common sense. Then he goes to his Bible, cased in metaphysical certainties, and proceeds, without scruple or compunction, to apply the crushing engine of dogmatical exposition to all passages that do not naturally fall in with the abstractions which he has framed to himself. Meanwhile, men of sense are disgusted, and skeptics glory. How shall these evils be remedied?—how, unless by the prevalence of a better—a genuine system of interpretation?

But even without this better exposition, a great and important reform would spontaneously follow from a more vivid persuasion of the *reality* of the great facts affirmed in the Scriptures. Let but the quickening affirmations of the inspired writers be allowed to take effect on the ground of the ordinary motives of human life; let it but be believed that the Son of God has come to inform men (his fellows, by an ineffable condescension,) of a future danger to which all are liable; and to impart to them freely a benefit they could never have obtained by their own efforts; and then it will no more seem pertinent or necessary to adjust the terms of this message of mercy to metaphysical subtleties, than it does to do the like when a friend snatches a friend from ruin, or when a father bears his children in his arms from a scene of perils. How much mischief has arisen from the supposition that a *mystery* belongs to the matter of salvation, which waits to be cleared up by philosophy!

Philosophy, it is to be hoped, will at length work its way through its own difficulties. But the result to Christianity of so happy a success, would simply be, to set in a stronger light the enormous folly of obstructing the course of a momentous practical affair by the impertinences of learned disputation.—*Essay, &c.* pp. 121–124.

RURAL LIFE IN ENGLAND.

By Washington Irving.

The taste of the English in the cultivation of the land, and in what is termed landscape gardening, is unrivalled. Nothing can be more imposing than their park scenery. But what most delights me is the creative talent with which the English decorate the unostentatious abodes of middle life. The rudest habitation, the most unpromising and scanty portion of land, in the hands of an Englishman of taste, becomes a little paradise. The residence of people of fortune and refinement in the country, has diffused a degree of taste and elegance in rural economy, that descends to the lowest class. The very laborer, with his thatched cottage and narrow slip of ground, attends to their embellishment. The trim hedge, the grass plat before the door, the little flower bed bordered with snug box, the woodbine trained up against the wall, and hanging its blossoms about the lattice; the pot of flowers in the window; the holly, providentially planted about the house to cheat winter of its dreariness, and throw in a gleam of green summer to cheer the fireside;—all these bespeak the influence of taste, flowing down from high sources, and pervading the lowest level of the public mind. If ever lover, as poets sing, delights to visit a cottage, it must be the cottage of an English peasant.

The proneness to rural life among the higher classes has had a salutary effect upon the national character. English gentlemen, instead of the softness and effeminacy which characterize the men of rank in some countries, exhibit a robustness of frame, and freshness of complexion, which I am inclined to attribute to their living so much in the open air, and pursuing so eagerly the invigorating recreations of the country.

The effect of this devotion of elegant minds to rural occupations has been wonderful on the face of the country. A great part of the island is level, and would be monotonous, were it not for the charms of culture; but it is studded and gemmed, as it were, with castles and palaces, and embroidered with parks and gardens. It does not abound in grand and sublime prospects, but rather in little home scenes of rural repose and sheltered quiet. Every antique farmhouse and moss-grown cottage is a picture; and as the roads are continually winding, and the view shut in by groves and hedges, the eye is delighted by a continual succession of small landscapes of captivating loveliness.

The great charm, however, of English scenery, is the moral feeling that seems to pervade it. It is associated in the mind with ideas of order, of quiet, of calm and settled principles, of hoary usage, and reverend custom.

It is a pleasing sight on a Sunday morning, when the bell is sending its sober melody across the quiet fields, to behold the peasantry in their best finery, with ruddy faces, and modest cheerfulness, thronging tranquilly along the green lanes to church; and it is also pleasing to see them in the evenings, gathering about their cottage doors, and appearing to exult in the humble comforts and embellishments which their own hands have spread around them. It is this sweet home feeling, this settled repose of affection in the domestic scene, that is, after all, the parent of the steadiest virtues and purest enjoyments.

> 'Oh friendly to the best pursuits of man,
> Friendly to thought, to virtue, and to peace,
> Domestic life in rural pleasures pass'd.'

Boston Recorder.

COMMUNICATIONS.

For the Churchman.

EVANGELICAL REVIVALS OF RELIGION, CONTRADISTINGUISHED FROM ENTHUSIASM OR FRANTIC FANATICISM.

Messrs. Editors,—Man was created a moral or religious being. Fallen as he now is, he yet affords a sight, though obscure, of his pristine excellence, by the marred fragments yet visible in his compounded immortal nature. I have considered, not solely the exalted texture of his mental organization as constituting his religious nature, but also his passions, which seem as so many wings connected with his spiritual existence, expressly designed to be employed in the holy services due to his Maker, and at the same time, intended to contribute largely to his felicity, while in a state of moral discipline, and to conduce to his everlasting happiness.

Rev. Sirs, while your humble correspondent entertains a pleasing expectation to see and read in your pious journal some strictures upon the subject matter of his former communication, allow him to offer a few remarks upon a subject which now seems to call the attention of the friends of the Gospel of our Lord and Saviour Jesus Christ, I mean, revivals of religion. Like all other matters, it may well be presumed that there will exist a difference of opinion among those who are sincerely devoted disciples of Christ, in the reverend clergy, as well as among the laity.

As Churchmen, let us not be wanting in forbearance, patience, and charity, toward those who may be disposed to be of a contrary opinion concerning the character and genuineness of revivals of religion.

I cannot allow myself to believe that we, as Episcopalians, are hostile to a revival of religion in the hearts and lives of our members, or that we do not wish to see a happy extension of the power of the cross of Christ in the conversion of thousands of perishing sinners, who to this day are in open rebellion against the divine government. To suppose this, would be to denounce the whole of our inimitable liturgy. The more I look at, and am engaged in, the exercises in our Church service, so much the more I perceive their high character for spirituality, and that we are constantly praying for a revival of religion, or if you please rather, a renewed evidence of the operations of the Holy Spirit, by enlightening those who are in the darkness of sin and transgressions, as well as by establishing believers in that faith which is of God, and delivered to the saints in the apostolic times.

A revival of religion is something more than an excited zeal for religious dogmas, or sectarian practices; or of being hurried along with some very eloquent and popular speaker. A revival of religion begins with God: it must come from him. It cannot originate with him who is but a mere man: he may, indeed, be the instrument. As a revival comes from God, so it leads to him; to his word, and to obedience to the Gospel of Christ;—to repentance and godly sorrow on account of sin; a hatred to, and a scrupulous avoiding of all known and wilful allowed or indulged transgression; to a submissive and cordial acquiescence in the plan of salvation by the vicarious sufferings of the holy and adorable Jesus. In a word, to a full surrender of soul and body to God, to be devoted to his will in time and to all eternity.

Now, Rev. Sirs, to me it plainly appears that there is at this day a decided evangelical revival of religion in our Church. Our ministry is more evangelical in doctrine; and I trust, too, that there is more personal holiness and purity of manners than there was forty years ago. Hearing the Gospel now, and comparing our public teaching with what I listened to thirty years past, and remarking the conduct and conversation of ministers, I find ample ground to believe that there is a great revival among us. Neither is this remarkable change confined, or peculiar, to our clergy. No, blessed be the God and Father of our Lord Jesus Christ, it is not; but is visible, and may be read as a living epistle of the power and majesty of divine grace, in the conversion and renewal and holy exemplary lives of many thousands, both young and aged, who but a few years since were devoted, soul and body, to all the gaieties and vain amusements of those who are lovers of pleasure more than lovers of God. Are there any possible objections to such an increase to the fold of Christ—to a revival of such a character? And who, let me ask, will deprecate the increase of such a display of the influence of the Holy Ghost, in the heart; in the increased numbers, and irreproachable lives of such persons, both ministers and their congregations?

We have a sure word of prophecy. And what has been imperfectly sketched, I hope corresponds with the Scriptures, and will be found in perfect harmony with the interesting and sublime composition used in our Churches, as forming a most delightful part of holy spiritual worship.

Suppose it to be true, that the human mind is prone to run into extremes; and that some well meaning people have indulged their imaginations concerning the gift of tongues, and miraculous influences, and that such characters have been found where there has been an unusual degree of religious zeal, in preaching or in prayer?—What does this prove? Surely nothing at all, against a real increase of religion; but argues that the mind is prone to error and extremes.—Those passions and affections implanted in our nature, which in our pristine condition, would have only added delight and vivacity and sweet animation to our devotions, are now, since the fall, instruments which precipitate to error, enthusiasm, and often into frantic fanaticism. But, suppose we indulge a cold, lifeless disposition, and sink into mere formality; and as a consequence, lapse into the indulgence of neglect of prayer, and lose the holy intercourse had in public as well as private devotion, and yet make pretension, (because we are at church once a week,) to religion, or that we are true Churchmen;—what is this but delusion, enthusiasm, and fanaticism, only of another character.

To my mind, Rev. Sirs, there seems no real ground of inquietude from a revival of religion in our Church, so long as our ministry is evangelical, plain, and faithful; in private conversation, as well as in the pulpit: and so long as there is an evident attachment to our incomparable Church service, on the part of the people. In the Episcopal Church there is a balancing power, not equalled in the internal constitution of any other; and I beg the liberty to say, without the smallest design to give umbrage, that there is as little cause of apprehension from the zealous efforts of laymen, in giving countenance to extravagances, as from the Rev. clergy. My earnest wish and fervent desire is, to see our ministers awake to the importance of their high commission,—their embassy is too momentous not to call into requisition more zeal and greater efforts to demolish the empire of the prince of darkness—to rescue the captives which he holds in ignominious vassalage—to be the honored instruments in conducting them to the only Saviour of perishing souls. O sirs, when shall the *King's daughter be all glorious within?* Never, until the heralds of the Cross are instrumental in hastening on that period when her converts shall equal in number those drops which descend from heaven, as the dews of morning: then Zion shall be attired in all her beautiful garments: how rich, how glorious, the harvest—how valuable the crown of him who shall, by his zeal and fervent preaching and teaching from house to house, turn many to righteousness! How important is the character of a conscientious ambassador of Christ! What inexpressible responsibility is connected with his office! Who can refrain from earnest prayer in behalf of such men? who does not wish to see them abundantly useful, and diligently engaged in the holy employment of admonishing their hearers to seek, first of all, the kingdom of God—to give themselves up to Christ, and be found amongst those who have felt the influence of truth and the work of the Holy Spirit, making them new creatures.

Rev. Sirs, I have studiously avoided any thing like detraction, even toward those whose imaginations may have led them into fanaticism:—Surely, real religion is something very different from imagination. The best powers of the human mind are called up, and usefully as well as delightfully exercised by religion. Imagination never realises any thing, either for soul or body: neither do the declarations of one influenced by enthusiasm, prove a single fact: but conversion, that which changes the man from a notorious sinner to an humble penitent, or a firm believer, is an obvious demonstration of the power of true religion: and where there are a multitude of such persons in any Church, there it may be said is a revival of religion. Certainly, such a desirable evidence of the operation of divine truth, and decided influence of the Holy Spirit, will not be considered, by a sound Churchman, as evidence of wild fanaticism.

An Episcopal Layman.

For the Churchman.

GENERAL HAMILTON.

Messrs. Editors,—I was highly pleased with the Biographical Sketch of the late venerable Col. Troup, which appeared in the last Churchman, with the exception of a single remark. The name of Hamilton, it may be truly said, "is emblazoned in every feature of his country's greatness, and anguish is awakened at every recollection of his loss." It is farthest from my wish to detract one jot or tittle from the just measurement of his fame. But when we call to mind the manner in which he fell—the melancholy delusion which led him to offer himself a sacrifice at the bloody shrine of false honor; is it proper, and especially in the columns of a religious paper, to advert "to his deep sense of religion, and the intensity and fervor of his devotion," as "one of the most striking peculiarities of his mind and character?" Let me not be misunderstood. I sit in judgment upon no man. God forbid. I, for one, entertain the hope that Hamilton, ere he died, found mercy where alone it can be found—at the foot of the cross. But, nevertheless, *his blood crieth unto God from the ground. He fell the victim of a duel.* This sorrowful truth, which his country shall lament to her latest day, ought to serve as a caution to us to refrain (to say the least) from eulogizing the General's religious views previous to his fall. It can answer no good end, it strikes me, but may on the other hand, though farthest from the thoughts of the author, exercise a most unhappy influence over the youthful mind. I should not trouble you with these remarks, did they not appear to accord with the spirit of your article headed "Religious Newspapers." A SUBSCRIBER.

For the Churchman.

CAVE'S PRIMITIVE CHRISTIANITY.

MESSRS. EDITORS,—It is understood that an edition of the above learned and useful work is preparing for publication at the press of the "Society for Promoting Christian Knowledge" at Auburn. It claims a liberal patronage of Episcopalians. The Rev. Mr. Dorr, in his late sermon, on Christmas-day, states that "there has never yet been an American edition" of the above work. An edition was published in Philadelphia in 1810. Cave's "Historia Literaria" has never been republished in this country. A. M.

The following extract was handed to us for insertion by a lay friend. We leave it to the judgment of our readers, 'without note or comment.'

THE POLICY OF PROVIDING LIBERALLY FOR THE MINISTER.—THE ADVANTAGE OF ENDOWMENTS.

"IT is revolting —— —— to see sordid advantage taken of the most sacred feelings of mankind, and religion itself subjected to suspicion through the hypocrisy of its professors. But, however humiliating may be the confession, experience has sanctioned it as a truth, that an indigent Church makes a corrupt clergy: that in order to secure a priesthood which shall wear well, a permanent provision must be set aside for their maintenance,—such a provision as shall induce men duly qualified, to enter the Church: for it is visionary to suppose that temporal motives *will* not have their weight in this temporal state of things; and it is unreasonable to expect that persons who are excluded by the rules of society from the usual inlets to wealth, the courts, the camp, or the exchange, and who cannot but know or feel, when they are honestly doing their duty, that they are as good commonwealth's men, to put it upon no higher ground, as any others, and therefore have as good a right to its liberal regards as any others, should be content to waive their rights;—such a provision as shall be enough to secure recruits for the priesthood from all ranks, the highest as well as those below, and so to ensure their easy intercourse with all ranks; for the leaven should leaven the *whole* lump;—such a provision as should encourage them to speak with all boldness, crouching to no man for their morsel of bread, nor tempted to lick the hand that feeds them;—such a provision as should prevent the meanness of their condition from prejudging the force of their reasons, or give occasion to a high-minded hearer to accuse their plain speech of unmannerly presumption. Surely, until we can find such a Church upon earth, in all her members, and in all the successive generations of her members, as can be true to the image of our LORD, it is a vision indeed to reject all adventitious support, such as her condition may require, and to say with the great Puritan poet, that she should be content, as He was, 'to ride upon an ass.'"—*Sketch of the Reformation in England*, by the Rev. J. J. Blunt. London, 1832. Murray's Family Library, Vol. 26.

THE CHURCHMAN.

SATURDAY, MARCH 3, 1832.

Two dollars and fifty cents, payable in advance, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

APPOINTMENTS BY THE BISHOP, FOR CONFIRMATION.—March 11th, P. M., St. Philip's Church; 18th, Mission Church of the Holy Evangelists; 25th, St. Thomas' Church; April 1st, All Saints' Church.

EXPLANATION.—To our notice of the last 'Periodical Paper' of the General Missionary Society of our Church, we appended the following note:—

> "It is well known to our readers that a most urgent appeal has been made for a clergyman of our Church at Key West; and necessarily denied."

This having been understood by the members of the Executive Committee and others, as implying that a direct application had been made to that body by the gentlemen at Key West, we cheerfully state, at the request of the Committee, that the note was given merely as information of the want of a clergyman at this post, naturally suggested to our minds by the topic of the article to which it was annexed. No direct application for supplying Key West has reached the Committee.

CITY MISSION SOCIETY.—We infer from the following extract from a notice of the legislative proceedings upon the application to incorporate this Society, that a charter will not be granted to the applicants. The proceedings were had in the Senate.

The committee took up the bill to incorporate the New-York Protestant Episcopal City-Mission Society.

Mr. EDMONDS opposed the bill on the ground that he doubted the propriety of this kind of incorporations; and that an injurious precedent might be set by it; these missionary operations had heretofore been conducted without incorporations.

Mr. SHERMAN said, such acts where on our statute books; and he could not understand why this was opposed; business incorporations had been opposed on the ground of their monopoly, or interference with the business of private individuals; these compelled all purchasers to come to them for articles produced by the company, by driving private individuals out of the business; but he was willing to give these applicants this monopoly to improve the morals of the ignorant and destitute in that large city; because it would not interfere with private interests.

Mr. MAYNARD described the missionary operations of the different missionary societies of the country, and went into an argument to show, *first*—That these operations were better carried on without, than they could be with acts of incorporation; and *second*, that if the Legislature commenced granting these acts of incorporation, applications would probably be so numerous as to occupy the greater portion of the time of legislation.

The first section of the bill was then rejected.

BISHOP CHASE'S DEFENCE *of himself against the late Conspiracy at Gambier, Ohio; In a series of letters to his friends:*—is the title of a pamphlet, the last pages of which have just reached us. They were sent us by their Right Reverend author with a view to their republication here, if that were thought expedient. Declining for the present,—we hope there may be no occasion for a change of purpose in this respect—any notice of the 'merits,' to use a legal phrase, of the cause presented in these letters,—we deem it important to lay before our readers a statement of what appears from the present publication, to be the true aspect of the business in its relation to the Episcopate of Ohio. It is evident, from the pamphlet before us, that Bishop Chase regards himself as a persecuted man;—that he viewed the step taken by him at the late Convention as one of unavoidable necessity; to which he was compelled to resort as the only proper course in his circumstances;—that the issue of the affair was such as he did not at all anticipate;—and that the matter is considered by him wholly unsettled;—its thorough and impartial investigation an act of justice, which he claims. In his present circumstances, he regards himself as "a sacrifice to the principles of truth, and honest adherence to his constitutional duty," the consequence of a long-designed and systematic opposition to himself, personally, and in his Episcopal character. The bearing of this representation of the subject, by the Bishop, upon the decisions of the Standing Committees of our Church in the matter of a successor, is, we need not say, most important. A legal opinion appended to the series of letters—given at Bishop Chase's instance, by Judge Goodenow, of Ohio, is against the validity of any sale of lands by the Board of Trustees, unless consummated by the assent of the General Convention of our Church.

DIOCESE OF ALABAMA.—We insert the remainder of our compilation from the journal of this diocese. It was in type for our last number, but crowded out by other matter.

Congregation at Huntsville.

The following communication from the Vestry and Wardens of the Episcopal congregation at Huntsville, was, on motion, ordered to be printed with the Journal of this Convention:—

"HUNTSVILLE, December 24, 1831.

"To Messrs. J. Penn, and W. Acklen.

"GENTLEMEN—We, the undersigned, members of the Vestry and Wardens of the Protestant Episcopal Church of Huntsville, beg that you represent to the Convention, that during the last year many of our citizens have manifested great solicitude concerning the prosperity of our Church.—That they have witnessed our failure in obtaining aid from other sources, with much regret; and that they have not yet abandoned all hope of foreign assistance—that although an individual has manifested his interest so far as to offer $700 in addition to our former subscription list, our means are yet insufficient to construct a suitable house of worship.—And that previous to the erection of such a house, &c. we do not believe that a sufficient sum could be obtained as a permanent arrangement for the support of a minister.

"We also beg leave to represent through you, that we believe the present to be the most auspicious time for the commencement of a new church in our town; that each day of delay detracts from the number of citizens who might become members of our congregation, as they will consider our efforts abortive, become less and less concerned in our behalf, and attach themselves to other congregations."

Five gentlemen sign the above.

Dr. Davenport, from the Committee appointed by the Convention, reported the following

Memorial to the Domestic and Foreign Missionary Society

of our Church, which was adopted. We trust it will receive a careful perusal from all our readers, and that it will not fail to add tenfold to the interest which should be felt in the important objects and operations of our general Missionary Society; and—what is of the first importance, to the *liberality* without which the utmost zeal, and the most judicious management, on the part of the Executive Committee, must prove fruitless and ineffectual.

Executive Committee of the D. and F. Miss. Society of the P. E. Church in the U. S., by their Secretary, the Rev. PETER VAN PELT.

TUSCALOOSA, January 19, 1832.

REV. AND DEAR SIR—At the Annual Convention of the Delegates of the Protestant Episcopal Church of the State of Alabama, held at Tuscaloosa on the second day of January, 1832, the following resolution was unanimously adopted:

"*Resolved,* That a committee be appointed from this Convention, to draft a Memorial to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, in behalf of the Church in this State, and to request such aid as that body can afford, for its more permanent establishment and prosperity."

In obedience with the above resolution, we, the Committee appointed by the Convention, beg leave to address you, and, through you, the Society to which you are attached, that our condition may be made known, as well as the deep solicitude we feel for the prosperity and establishment of the Church in our State.

We would most earnestly invite the attention of the Society to this part of the vineyard. It may truly be said to be waste and uncultivated. In our highly-favored town, an altar has been erected by the friends of the Church for the worship of the living GOD; and while we are crowding around to offer up our fervent aspirations to Heaven for his mercy and kindness, where, oh! where shall we look for support, to give to other portions of the State the same consoling and cheering advantages? We would look to the Domestic and Foreign Missionary Society—to its collected wisdom, and its fostering care, which has been so constant and watchful over the general concerns of the Church—above all, to its labors for the dissemination of the heavenly doctrines of our religion. To this Society we would address our petitions; and while we take this opportunity of expressing our gratitude for past services, we would say to it, Do not abandon us.

The reports that have been delivered to our Annual Convention from distant congregations in this State, breathe a spirit of the most fervent piety, and manifest the deepest solicitude for the permanent establishment of the Church in their respective communities.

We especially submit to the consideration of the Society, the claims of the congregation of Huntsville. The Vestry and Wardens of that congregation, in their report, have represented to this Convention, that the present is the most auspicious time for the commencement of a Church in that flourishing town; that each day of delay detracts from the number of citizens who would become members of the Church; and that they will soon consider their efforts as abortive, and become less and less concerned for the Church. An individual ardently attached to the doctrines of our Church, has, with distinguished liberality, subscribed $700 toward the erection of a building. We do hope that such devotion to the cause of religion may not be suffered to languish, and finally extinguished, for want of foreign assistance.

While the labors and the united wisdom of the Society are powerfully, and, no doubt, efficiently exerted in exciting a missionary spirit among its members; while that spirit is subduing difficulties, and overcoming all opposition in planting the standard of the Cross on the shores of Greece, in the islands of the mighty deep, and among the aborigines of our own land, collecting around it all nations, tongues, and languages; while immense sums are annually expended for foreign purposes,—shall Alabama be neglected? Are there not here souls to be saved? Shall we not be permitted to unite with the millions upon earth, in worshipping ALMIGHTY GOD in the beauty of holiness; in adoring his goodness, and deprecating his wrath? We do not utter this language in the tone of complaint. Far from it. But we do most earnestly entreat the Society, to consider our forlorn condition. If funds are not to be had, send us Missionaries—Missionaries who will collect together, in the unity of the spirit and the bond of peace, the Episcopalian emigrants of our land; revive afresh in their faded memories the early impressions of a faith now almost forgotten, and kindle upon the altar of their hearts the sacred flame of true devotion.

Not only at Huntsville, but at Greensborough also, a Missionary would find a proper sphere for his usefulness and zeal. The Rev. ALBERT A. MULLER, Rector of Christ Church, of Tuscaloosa, has, during his stated visits to that place, organized a congregation. A lot has been generously given, as a suitable spot for the erection of a church, and a considerable sum of money subscribed toward its erection. But little, however, can be done toward effecting this desirable object, until the services of a Missionary, or a settled Minister, can be profitably exercised among the good people of that place. We earnestly entreat the Society to take into consideration the claims of these scattered members of our Communion, and if a Missionary cannot be procured, to grant a sufficient sum toward the annual expenses of any clergyman who may visit them, and perform the stated services of the Church.

In conclusion, we again say, that the present time seems to be most propitious for the propagation of the doctrines of our Church, and the true principles of our holy religion. And if our claims are unheard, and none are found to step forward to aid us, then, indeed, shall we mourn for the fallen condition of our Church, and weep for the neglected altars of our GOD. And that the great Head of the Church may so inspire the councils of the Society with wisdom and piety, that all its deliberations may result to the extension of his kingdom and the advancement of his glory, is the prayer of the committee.

JAMES M. DAVENPORT.
JAMES PENN.

KEBLE.—We are highly gratified by learning from our late English Periodicals, the unanimous election and admission of this gifted individual to the Professorship of Poetry in Oxford. The appointment does honor to the University.

"OUR PRACTICAL DEPARTMENT."—Experience confirms the views we have expressed as to the principles that should govern in the conduct of a religious paper. Before us lies the second number of a new sheet of this class,—and prefixed to an idle and decidedly *injurious* article, headed "The Buried Alive," are the following editorial remarks. The italics are our own.

Utile et Dulce.

"The following is a very old sketch, but it is one of *fearful* interest. We insert it here on the ground of its merits as a composition, and *to gratify a certain class* of our readers. If, however, any of *our aged friends* should sigh incredulously over it, we respectfully refer them to our *practical department*. They will find the SOLID FOOD there."

It is not less our humble hope than our earnest prayer, that among the young eyes which *this* paper regularly meets, there are few who scorn to seek in the *practical* matter of its columns, that 'solid food' which shall nourish their immortal souls to life eternal. GOD forbid that we should ever be found willing to commend the solid food of practical instruction as the exclusive or even peculiar nourishment of the aged!

LITERARY.

Essay on the Application of Abstract Reasoning to the Christian Doctrines: originally published as an Introduction to 'Edwards on the Will.' By the Author of 'Natural History of Enthusiasm.' 12mo. pp. 164. Boston. Crocker & Brewster. New-York. J. Leavitt.

THE American publishers of this work deserve well of their country for the promptitude with which they have brought it out, in a form such as makes it generally accessible. The anonymous author is well known by his former work, which has been very generally read and praised; but we venture to predict that he will be better known by this essay. It may be less generally acceptable than its predecessor, but its influence will be stronger. It cannot but obtain notice—and having once gained attention, it will command deference. The style, it is true, is as faulty as that of the 'Natural History'—unequal, careless, sometimes uncouth, often involved, seldom easy or simple. But the master appears, through all these disadvantages, in every page. The writer is at home in his subject: he has surveyed every part of the intellectual region through which he guides his reader: he inspires the fullest confidence in his qualifications for the office he has assumed.

The object of the 'Essay' is to prove the utter uselessness of the question of 'Liberty and Necessity,' as ordinarily discussed. Its bearings on Common life; on Theology and Christian Doctrine; on the Physiology of Man; and on the higher Metaphysics, are severally examined, and shown to be entirely nugatory. That it is a worthless logomachy, incapable of decision—and if otherwise, unsusceptible of application to any practical use, is reduced to moral demonstration. This alone were an achievement of no small glory. But the clearness with which the essayist draws the lines of boundary, first, between the doctrines of Christian faith (in other words, theology—the sum of revelation,) and matters, on the one hand, of physiological disquisition, on the other, of abstract argument; and secondly, between the physiology of mind and pure metaphysics, or abstract reasoning on its laws and constitution:—these entitle him to lasting gratitude.

We would gladly extract some portion of the work, as a specimen of its clear ratiocination and vivid illustrations; but it is too condensed to admit of such a procedure, without doing it great injustice.

We cannot conceive of a more complete annihilation than Calvinism, *as a system*, suffers, from the *philosophical discussion* in this work, combined with the *Scriptural argument* of SUMNER and WHATELY.

Remember Me: a Token of Christian Affection: consisting of original pieces in prose and verse. 18mo. pp. 138. New-York. T. & J. Swords.

THE English publishers of this reprint justly claim for it a place in "a class of publications happily calculated to advance the interests of morality and religion, and to contribute to the intellectual gratification of the many into whose hands they are permitted to fall." We have not often met with a less exceptionable collection of moral and religious pieces;—or one embracing a more varied range of topics. It contains fifty-three distinct articles. Several of the poetic pieces are by deservedly favorite authors; and all are of a decidedly religious caste. The work appears to have been "got up" with the same laudable design, which led to the publication of 'A Compliment for the Season,' heretofore noticed in our columns.

The THEOLOGICAL LIBRARY, dedicated, by permission, to Bishop Blomfield, and edited by the venerable Archdeacon Lyall, and the Rev. Hugh James Rose, is now in course of publication by the Messrs. Rivington. The first volume, containing the *Life of Wiclif*, by the Rev. Charles Webb Le Bas, (author of the 'Life of Bishop Middleton,') has already appeared. *The Consistency of the whole scheme of Revelation with itself, and with Human Reason*, by P. N. Shuttleworth, D. D., (author of the 'Paraphrase of the Apostolical Epistles'); a *History of the Inquisition*, by the Rev. Joseph Blanco White; a *History of the Principal Councils*, by J. H. Newman; the *Lives of the Continental Reformers*, No. I. *Life of Martin Luther*, by the Rev. Hugh James Rose; and *The Later Days of the Jewish Polity*, with a copious Introduction and Notes, (chiefly derived from the Talmudists and Rabbinical writers,) with a view to illustrate the language, the manners, and general history of the New Testament, by Thomas Mitchell, Esq., are announced as in preparation. The following works (all original) are also announced as part of the remainder of the series:—a *History of the Church in Ireland*, by Professor Elvington, of Trinity College, Dublin; *The Divine Origin of the Christian Revelation demonstrated in an Analytical Inquiry into the Evidence on which the belief of Christianity has been established*, by Archdeacon Lyall; a *History of the Reformed Religion in France*, by Edward Smedley; *Illustrations of Eastern Manners, Scriptural Phraseology*, &c., by Professor Lee, of Cambridge; a *History of Sects*, by Rev. F. E. Thompson; a *Sketch of the History of Liturgies*, comprising a particular account of the Liturgy of the Church of England, by Rev. Henry John Rose; a *History of the Church in Scotland*, by Dr. Michael Russell; and *The Life of Grotius*, by James Nichols, the author of 'Arminianism and Calvinism Compared.'

A CHRISTIAN'S FAMILY LIBRARY, a "Series of popular works in Practical Theology, Church History, and Christian Biography," to be edited by the Rev. Edward Bickersteth, is also announced by Seeley and Burnside. A volume, uniform with 'Lardner's Cabinet Cyclopedia,' is to be published every other month. The *Life of Payson; Serle's Christian Remembrancer;* an *English Martyrology; Flavel's Saint Indeed;* and the *Life of Brainerd;* are to be among the first volumes.

The 26th volume of "Murray's Family Library," is "The Reformation in England," by the Rev. J. J. Blunt, the well-known author of the 'Veracity of the Evangelists Demonstrated.'

A *Translation of the Epistles of Clemens Romanus, Ignatius, and Polycarp, and of the Apologies of Justin Martyr and Tertullian;* with a Preface and brief notes, illustrating the Ecclesiastical History of the first three centuries, by the Rev. TEMPLE CHEVALLIER, B. D. (author of the highly esteemed Hulsian Lectures on the Types) is announced by the Messrs. Rivington, as in the press.

A new edition of *Middleton on the Greek Article*, with considerable additions by the editor, the Rev. Hugh James Rose, is preparing for publication.

MURDOCK'S ECCLESIASTICAL HISTORY.—Without being inclined to abate one jot of the censure passed upon the original work of Mosheim, in our 31st number, we feel bound to say a word concerning Professor Murdock's publication.—We perceive that a new edition of Mosheim in his old dress, apparently a rival to the announced translation, is in a course of publication at Baltimore. Ecclesiastical history is in demand, and book jobbers can afford a mere reprint, for which they pay nothing to an author, at a cheaper rate than it will be possible to fix upon a work which has consumed much valuable time, for which its sale is to afford the remuneration. But buyers have a question to settle—whether there is economy in the saving of a few shillings with the certainty of getting a far inferior article?—Mosheim's is a bad history; radically so: but it is not likely to be the more useful for being read in a miserable translation; and Maclaine is superlatively so. Nor is it likely to be immediately superseded.

Neander's history, admirable in its kind, is of a kind very different from that which the *general* reading public needs, and sooner or later, must have. Milner's is, by design, incomplete; a partial view of an extensive subject. The many compends which are from time to time thrown out, are for the most part miserably meagre, and too often shamefully partial. If, then, we can have a good translation of Mosheim, it is a benefit not to be slighted. We have examined the first volume of Dr. Murdock's forthcoming publication, and do not hesitate to pronounce it in every respect incomparably superior to the old translation by Maclaine. The rendering of the original appears to be scrupulously faithful. The style is neat and honest. The additional notes are copious (mostly in the way of reference) and valuable. As Episcopalians, we think some of them, which partake rather of the nature of assertion than of evidence, blemishes; but they are fewer than might have been anticipated, and by no means sufficient to give a color to the work. The faults of Mosheim are, of course, to be found in the translation; but the many additional defects of Maclaine are wiped away, and the value of the work is greatly increased by Dr. Murdock's laborious references.

MISSIONARY COLLECTIONS.

On Sunday morning, March 4th, a collection will be made in St. Clement's Church, (Amity-street,) for the benefit of the New-York Protestant Episcopal Missionary Society.

INTELLIGENCE.

DOMESTIC.

CLERICAL CHANGES.—The Rev. Edward Andrews, late Missionary at New-Berlin and Sherburne, Chenango County, has been called to the Rectorship of Christ Church, Hudson, and has accepted the invitation.

SUMMARY.

The Presbyterian Church consists of 104 constituent bodies, represented in General Assembly, by about 400 delegates, if all were present.

There are 1584 ordained ministers, and 2253 Churches, embraced in the 104 Presbyteries, and represented by said 400 delegates, one half of whom were designed to be Ministers, and the other half Ruling Elders.

The whole body may be considered as divided into three great sections, viz. 1st, the Valley of the Mississippi; 2d, the region lying south of the Potomac River and east of the Alleghanies; and, 3d, the region north of the Potomac and east of the Alleghanies.

	Min's.	*Ch's.*	*Prest's.*	*Syn's.*
In the great Valley of the West, there are	575	967	47	10
In the south Atlantic Slope,	213	246	13	3
In the north Atlantic Slope,	696	1040	44	7

Prize Essay.—The premium of one hundred dollars offered by the Louisville Lyceum, for the best original Essay on Education, has been awarded to the Rev. B. O. Peers, Principal of the Eclectic Institute in this town.
Episcopal Recorder.

North Africa.—During the last two years, through the intervention of an American Consul at that regency, the four Gospels and the book of Genesis have been translated by a native into the Berber language, which is spoken by the inhabitants of that region.—*Ib.*

Premium.—A premium of 500 francs is offered for the best refutation of the Saint-Simonian doctrine considered especially as to its contrariety to Christian morality.
Presb.

ACKNOWLEDGMENTS.

CITY MISSION. PARISH AND SUNDAY SCHOOL LIBRARY OF THE CHURCH OF THE HOLY EVANGELISTS.

The subscriber acknowledges the receipt of the following contributions to the above Library, viz:

From the Right Rev. B. T. Onderdonk, D. D.,—

One set Christian Journal; one do. Sermons of Bp. Hobart; one do. Sermons of Bp. Moore; one do. Sermons of Bp. Seabury; one do. Bp. Griswold; one do. Bp. Dehon; Festivals and Fasts; Companion to the Altar; Christian's Manual; Burder's Village Sermons; a subscription to forthcoming Posthumous Works of Bishop Hobart.

From Mr. R. Whittingham,—

Mrs. Trimmer's Catechism; Belfrage's Discourses to the Young; Whelpley's Compend of History, Vol. I.; Taylor's Holy Living; Cardell's translation of Henry "On the Manners of the Israelites;" six volumes of the Christian Observer; The Seasons of Scripture according to the Calendar in the Book of Common Prayer; Maternal Instructions, by M'Guion; Watts' Poems, 5 vols.; Thirwall's Diatessaron; Hall's Contemplations, 3 vols.; A Sister's Gift; The Poor Man's Help and Young Man's Guide, by Burkitt.

J. M'VICKAR,
Chairman of Committee appointed to solicit Contributions, &c.

CITY-MISSION SOCIETY.

The Treasurer of the New-York Protestant Episcopal City-Mission Society acknowledges the following sums:

From B. F. Lee, Esq.,	$10 00
Collection at Mission-Church,	23 76
From J. Fisher Sheafe, Esq., to constitute himself a Life Member,	15 00
One annual subscription of two dollars,	2 00
	$50 76

J. A. PERRY, *Treasurer,*
March 1st. 33 Wall-street.

GREEN BAY MISSION.

The Treasurer of the Green Bay Mission Fund acknowledges the receipt of forty-five dollars from the Missionary Association of St. James' Church, Newtown, Long Island, through the hands of the Rector, the Rev. George A. Shelton.

JAMES SWORDS, *Treasurer,*
Green Bay Mission Fund, 127 Broadway, N. Y.
1st March, 1832.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending March 1st, from the following persons, viz:—

Cyrus Curtiss—J. N. Whiting—Charles C. Lathrop, with *remittance*—Rev. Dr. Kemper—Stimpson & Clapp, with *remittance*—O. Steele—Hervey Hinman—Morse & Harvey—S. Sprague—J. Watson Williams—Rev. Dr. Rudd—J. W. Coorly, with *remittance*—Latimer & Co.

FAMILY VISITER AND SUNDAY SCHOOL MAGAZINE, FOURTH VOLUME.

The Committee of Publications and Sales of the General Protestant Episcopal Sunday School Union, inform the patrons of this valuable publication, that the *first number* of the *fourth volume* will be issued this week. Its list of subscribers was at the close of the last volume as large as at any previous period since the work was undertaken. The work will be continued; but the patrons of the institution by which it is issued, are to decide whether it shall be a source of pecuniary profit, or an occasion of loss.

The Committee cannot, in justice to their judgment of the value of the Family Visiter, as a weekly religious periodical, intended for the use of families and Sunday School teachers, allow the opportunity to pass, without again appealing to heads of families, superintendents and teachers of Sunday Schools, for their countenance and support. Let each subscriber exert himself—and exertion is not often shunned by the true friends of religious education,—Let each subscriber exert himself to add a few more names to the list, and an important obligation will be conferred upon an interesting institution of the Church. As the subscription is placed at a low rate ($1 annually,) a general and extensive circulation is indispensable to its support.

None but those who shall order the work, will receive the coming volume. This, the Committee presume, all now understand to be the invariable regulation, with reference to the periodicals of this Society.

By order. FLOYD SMITH, *Chairman.*

COLLEGIATE SCHOOL

No. 76 Varick-street.

REV. JOHN W. CURTIS, A. M., *Principal.*

THE following course of study, adopted in this Institution, is intended to comprise a thorough knowledge of the Latin and Greek Classics, the Mathematics, both pure and mixed, Polite Literature, and the ordinary English branches:—

Latin and Greek Classics,
Geometry and Algebra,
Trigonometry and Conic Sections,
Mensuration and Surveying,
Navigation,
Natural Philosophy, Astronomy,
Logic, Moral Philosophy,
Evidences of Christianity,
Rhetoric and Belles Lettres,
Composition and Elocution,
Geography and Chronology,
History and Mythology,
English Grammar,
Arithmetic,
Book-keeping,
Reading and Writing.

Terms.

For Classical scholars, including all the above branches, per quarter, - - - - - - -	$10 00
English Scholars, - - - - - -	6 00
Instruction will be provided in the modern languages, and the French department is under the care of an experienced teacher, a native of France, at - - - - - - - -	5 00

The English department, including those branches especially necessary for the counting room, is under the charge of a gentleman whose personal experience in business renders him in the highest degree competent to impart efficient instruction.

The Institution being endowed, the Principal can, with confidence, direct the attention of the public to the reasonableness of its charges, when compared with its advantages. It is under the care and supervision of the following gentemen, composing the

Board of Trustees:

Rt. Rev. Benjamin T. Onderdonk, D. D., *President;*
Rev. Thomas Lyell, D. D., *Vice-President.*
Rev. William Berrian, D. D.,
Rev. J. M. Wainwright, D.D.,
Rev. James Milnor, D. D.,
Rev. William Creighton, D.D.,
Rev. John F. Schroeder,
Rev. John M'Vickar, D. D.,
Rev. Lewis P. Bayard,
Rev. Wm. R. Whittingham.
Rev. Henry Anthon,
Henry Rogers,
Duncan P. Campbell,
Thomas L. Ogden,
William Johnson,
John Stearns, M. D.,
David Hadden
Henry Laight.
James N. Wells,
Benjamin M. Brown.

The Institution occupies the front of a large and commodious building in Varick-street, and is entirely distinct from the Public Schools, which have entrances upon the adjoining streets. The pupils have the advantage of a play ground and gymnasium, which have no communication with the street; and may thus enjoy that recreation, which is necessary to health, without exposure, and under the eye of their teachers. The year is divided into four terms of three months each, commencing the 1st of September, and terminating the 31st July.

Application may be made to the Principal, at the Institution, between the hours of 8 and 4, daily.

Dec. 10, 1831.

A PASTOR'S ADDRESS

On the Season of Lent.

Tract No. 46, for sale at the Depository of
"The Press," 46 Lumber-street.

From the Episcopal Watchman.

PSALM LXXXIV. 4.

"Blessed are they that dwell in thy house: they will be still praising Thee."

Yes, they are "bless'd" beyond compare,
Who calm repose from every care
Beneath thine altar's sacred shade;
And here their dwelling-place have made
Where passions purified arise
Accepted offerings to the skies.—
Jesus! within these hallow'd walls,
Sweet be my rest, till evening falls;
Till thou invit'st my spirit home,
Where death, nor sin, nor evil come;
Where all is holy, peaceful, pure;
"Faith lost in sight"—the soul *secure!*
Till that wish'd hour, here let me raise
My feeble sacrifice of praise;
From the world's turmoil I would flee,
Repose my fainting soul on thee,
Refresh my spirit with thy grace,
Converse with angels—see thy face.
Here would I find my chiefest joy,
Released from care and earth's alloy,—
Here let that sacred peace of thine,
Surpassing thought! O Lord, be mine!

[The following lines of Mr. Bowles, are a congenial tribute to the author of the Morning and Evening Hymn.]

THE GRAVE OF KEN.

On yonder heap of earth forlorn,
  Where Ken his place of burial chose,
Peacefully shine, O Sabbath morn!
  And eve, with gentlest hush, repose.
To him is rear'd no marble tomb
  Within the dim cathedral fane;
But some faint flowers of summer bloom,
  And silent falls the winter rain.

No village monumental stone
  Records a verse, a date, a name:
What boots it? When thy task is done,
  Christian, how vain the sound of fame!
Oh, far more grateful to thy God
  The voices of poor children rise,
Who hasten o'er the dewy sod
  'To pay their morning sacrifice.'

And can we listen to their hymn,
  Heard, haply, when the evening knell
Sounds, where the village tower is dim,
  As if to bid the world farewell;
Without a thought, that from the dust
  The morn shall wake the sleeping clay,
And bid the faithful and the just
  Up, spring to heaven's eternal day!

N. Y. Evening Post.

THE MINISTRY.

"——by his [Herbert's] order, the reading pew and pulpit were a little distance from each other, and both of an equal height;—for he would often say, 'they should neither have a precedency or priority of the other; but that prayer and preaching, being equally useful, might agree like brethren, and have an equal honor and estimation.'"

Walton's *Life of* Herbert.

The following 'extracts' belong to the communication of 'A Missionary,' given in our last, from which they were excluded unavoidably.

For the Churchman.

EXTRACTS, HAVING RELATION TO MINISTERIAL DUTIES, AND ESPECIALLY TO THE PREACHING OF THE GOSPEL.

"If you have preached a considerable time in a place, and done little or no good, there must, in all probability, be some fault, not only in your hearers, but in you or your sermons. For the *word of* God, *when duly dispensed, is to this day, as it was originally—powerful, and sharper than a two-edged sword;* Heb. iv. 12." *Archbishop Secker, Charge 8th.*

"The most part of us esteem the preaching of the word as a transient discourse that amuses us for an hour. *We look for no more, and therefore we find no more.* We receive it not as the immortal seed of our regeneration—as the 'ingrafted word that is able to save our souls;'" *James* i. 21. "'This is the word which by the Gospel is preached unto you.' It is not sufficient to have those thoughts of the word of God in a general way, and not to know what that word is; but we must be persuaded that that word which is *preached to us,* is this very word of so excellent virtue; and of which these high things are spoken that it is *incorruptible and abideth for ever,* and therefore surpasses all the world and all the excellences and glory of it. Although delivered by weak men—the apostles, and by far weaker than they in the constant ministry of it, yet *it loseth none of its own virtue;* for that depends upon the first owner and author of it, the ever-living God, *who by it begets his chosen unto life eternal.*" "But how few consider and prize it as *the great ordinance of* God for the salvation of souls, the beginner and the *sustainer* of the divine life of grace within us."—*Archbishop Leighton on* 1 *Pet.* i. 23–25. "Every step of the way of salvation hath on it the print of infinite majesty, wisdom, and goodness; and *this* among the rest, that men—sinful, weak men, are made subservient in *that great work of bringing* Christ *and souls to meet;* that by the *foolishness of preaching,* (or what appears so to carnal wisdom,) the chosen of God are called and come unto Jesus, and are made wise unto salvation; and that the life which is conveyed to them by the *word of life,* in the hands of poor men, is by the same means preserved and advanced. And this is the standing work of the ministry, and this the thing *here* bound upon them that are employed in it, *to feed the flock of* God *that is among them.*"—*Leighton on* 1 *Pet.* v. 2.

"If conversion be the sole, immediate work of God, what need is there of a preacher? And how can he be said to be, as usually he is, God's instrument in the work of a man's conversion? To which I answer, *first*—that God's *institution of preaching* is a sufficient reason for it, though we knew no other; *second,* that when the preacher is said to be an instrument in the conversion of a sinner, it is not meant that he is such by a properly physical efficiency, but only morally and by persuasion." "A moral instrument is .... not that which conversion is effected by—but that, *without* which, ordinarily at least, *it is not.* So that, while the minister is preaching and persuading, God puts forth another secret influence, quite different from that of the preacher, though still going along with it; and *it is this* by which God immediately touches the sinner's heart, and converts him. Howbeit, the preacher is still said to be instrumental in this great work; forasmuch as his preaching is subordinate to, and most commonly (as has been said) accompanies it; God *not being pleased to exert his action, but in concurrence with the preacher exerting his.*"—*Dr. Robert South's Sermon on Matt.* xiii. 52. In a subsequent passage, he speaks of those who "expose and discredit the ordinance of preaching,—even that ordinance which was originally designed *for the two greatest things in the world*—the honor of God, and the conversion of souls."

"I am to show, that the preaching of the word is the regular *appointed means* for making known to the world the methods of God's grace in the salvation of sinners."—*Bishop Ravenscroft,* Vol. I. 153. The Bishop, after remarking that "the appointment which God hath been pleased to make of public preaching," "for the spread of the Gospel in the world" "is the wisest and best, because best adapted to the nature and condition of those for whom it is designed," uses this language—"But not only *to make known* the terms and conditions of the Gospel for salvation to sinners is the preaching of the word appointed; but to *keep alive,* also, the impressions of divine grace, to convey and confer that grace in the sacraments of salvation, and to further and help—to instruct and build up the disciples of Christ in the most holy faith, is the office and duty of those who are put in trust with the gospel. As it *also* is, to call sinners to repentance, to warn the unruly, to reprove the disobedient, to rebuke the rebellious, to encourage the timid, to strengthen the feeble-minded, and to comfort the mourner; warning every man (says the apostle) and *teaching* every man, *that we may present every man perfect in* Christ Jesus."

"Preachers are wanted, in the first place, to call the attention of the ignorant and careless Heathen to the word of God. *Secondly,* to direct his mind to such parts of the sacred volume as are best adapted to his capacity and circumstances. *Thirdly,* to make explanations where the sense is not obvious; and finally, *to enforce the truths of Scripture by argument and persuasion.* Without Christian teachers, an indiscriminate distribution of the Bible in Heathen and Mahometan countries, would be but little better than throwing it away. Some solitary instances of conversion there have been in Heathen and Mahometan lands, which were occasioned by reading the Bible only; but there is *no* instance on record, of a nation being evangelized by the Bible, *without the preaching of the Gospel.*" "Thousands of Bibles may be sent with every preacher of the Gospel—but they should not be sent alone. Sending teachers without the Bible was the error of the Church of Rome. Let it not be the error of Protestants to send the Bible without preachers." "Is there not some *great and alarming error,* which makes the Church so zealous in providing for the Heathen to *read* the Gospel, and so remiss in providing for them to *hear* the Gospel? Is not the latter *rather* than the former, the *great means* which Christ has ordained for evangelizing the world? Why, then, should the *order* which *he has prescribed* be reversed"?—*Communication from Gordon Hall and Samuel Newhall, American Missionaries at Bombay, in* 1818, *quoted with decided approbation of the sentiments by Bishop Ravenscroft. Vindication,* p. 312.

"For diffusing our holy religion to the utmost boundaries of our extended [British] empire, and indeed throughout the world, *as far* as the written word, our devotional formularies, and explanatory treatises of our faith and practice can confer this blessing on mankind, the allegations in the foregoing pages prove the 'Christian Knowledge Society' all-sufficient; and as these are manifestly defective without the commissioned teacher to *minister the word,* the 'Society for the Propagation of the Gospel' here steps in," &c. &c.—*Letter to the Earl of Liverpool, by Rev. Mr. Norris, of Hackney.* 1822. p. 59. Mr. Norris, whose character as a Churchman is well known in this country, quotes the following passages from the writings of certain members of the English Established Church,* in order to show that when either the Tract or the Missionary Society is to be advocated, then the members of the "Bible Society" "disparage the 'Bible alone,' and as the occasion requires, magnify the importance of either tracts or missions, with precisely the same confidence that they attribute *every thing* to the Bible without any auxiliaries, when the scene is shifted and the parts re-set, and the Bible Society's benefit is the object of the performance." "It is plain, (says the Church Missionary Society,) that *all* the nations which have been hitherto converted to the faith, have been converted by *missionaries.*" "I need not, therefore, (says the Rev. Mr. Venn, in his Sermon before that Society,) press on your consideration the Gospel as the *only* means of salvation; but you will suffer me to direct your attention more particularly to the *only* method by which God has diffused through the world the knowledge of his Gospel, *viz.* the *preaching* of the word by means of persons *set apart* for that purpose."

"Preaching, (says the Rev. Mr. James, before the London Missionary Society,) is, in fact, the necessary introduction of all other means, and that from which *all the rest* draw much of their energy. What stress is laid upon this in the word of God! How emphatically does the apostle dwell on the *preaching* of the Cross! It is the doctrine *so* made known, that becomes the power of God unto salvation. For *one* person that is converted by *reading* the Gospel, it might be safely affirmed that there are a *hundred* converted by the *preaching* of it."

"Both these weapons, the sword and the arrow, (says Bishop Horsley on the 45th Psalm,) are emblems of one and the same thing; which is no other than the *word of* God, in its different effects and *different manners of operation* on the minds of men, represented under these two different images." "'The sword of the Spirit,' says St. Paul to the Ephesians, 'is the word of God.' As the soldier's sword of steel cuts through all the exterior integuments of skin and muscle, to the bone, and even through the hard substance of the bone itself, to the very marrow, and divides the ligaments which keep the joints of the body together; so this spiritual sword of God's awful word penetrates the inmost recesses of the human mind—pierces to the very line of separation, as it were, of the sensitive and the intelligent principle—lops off the animal part—divides the joints where reason and passion are united—sets the intellect free to exert its powers—kills sin in our members—opens passages for grace to enter and enrich the marrow of the soul—and thus delivers the man from his body of death." [See *Heb.* iv. 12.] "Of such hardened enemies, [as atheists, deists, idolaters, heretics, and perverse disputers,] there is *no hope,* till they have been hacked and hewed, belabored, and all but slain, (in the strong language of one of the ancient prophets,) by the *heavy* sword of the word of terror. But in a lower sense, *all* are enemies till they hear of Christ, and the terms of his peace are offered to them. Many such are wrought upon by mild admonition, and receive in their hearts the *arrows* of the word of persuasion. Such, no doubt, were many of those Jews who were pricked to the heart by St. Peter's first *sermon,* on the day of pentecost; and even those worse enemies, if they can be brought to their feeling by the ghastly wounds and gashes of the terrific sword of the word of threatening, may afterward be pierced by the arrow, and carry about in their hearts its barbed point. And by the joint effect of these two weapons, the sword and the arrow, the word of *terror* and the word of *persuasion,* 'peoples,' says the Psalmist—that is, whole kingdoms and nations in a mass, 'shall fall under thee'—shall forsake their ancient superstitions, renounce their idols, and submit themselves to Christ." That the Bishop here refers to the "mere preaching of the Gospel, seconded by the exemplary lives and the miracles of the first preachers," is evident from the same discourse; (p. 61,) and that he intended not to exclude the ministrations of their successors, to the end of time, is also obvious from his sermon on 1 Cor. ii. 2. "If, (says he,) the attainments of learning were of no importance to the *true and effectual* preaching of the Gospel, to what purpose did that God who commanded light to shine out of darkness, by an exertion of the same almighty power, light up the lamp of knowledge in the minds of uneducated men? The reason of this extraordinary interposition, in the early ages, was, that for the first promulgation of the Gospel, *no* abilities to be acquired by education were sufficient for the teacher's office; and the reason that this extraordinary interposition hath long since ceased, is, that Christianity having once taken root in the world, *those inferior abilities which may be attained by a diligent improvement of our natural talents are now sufficient for its support.*"

"Preaching the Gospel in the Scriptural notion, implies the *preacher's authority* over the persons to whom he preaches. Hence St. Paul says to Titus—'These things speak, and exhort, and rebuke, with all authority.' For the same reason he forbids women, how well soever qualified, to teach in the Christian assemblies."—"Women may privately instruct not only their own sex and their children, as they are elsewhere required to do, but also men; the believing wife is encouraged by St. Paul to endeavor the conversion of her unbelieving husband; and we find that Apollos was instructed in the way of God by Priscilla; 1 *Cor.* vii. 16, *Acts* xviii. 26. But in the *public congregation,* where the preacher *speaks in* God's *name* to the people—women, whom nature has made subject to men, must be silent. Whereas, if nothing was required to authorize any person to preach, beside ability to *instruct* others, there is no reason why such women as have competent learning and eloquence, might not preach as well as men." "It is expressly affirmed that no man, how great soever his abilities are, shall presume to preach without being lawfully commissioned. 'How, then, shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be *sent*'?"—*Archbishop Potter on Church Government,* chap. 5.

"There is not only *reason* to persuade, but *authority* to oblige men in the present case. For see, in what notable words the prophet asserts this privilege to the priesthood under the Mosaic economy; *Mal.* ii. 7. '*The priests' lips* (says he) *should keep knowledge, and they* [the people] *should seek the law at his mouth;* (adding this as a reason of the same,) *for* (says he) *he is the messenger of the* Lord *of hosts.*' For which words, no doubt, this prophet would have passed for a *man of heat,* or *high-churchman,* now-a-days." "Nor does the same privilege sink *one jot* lower under the Christian constitution—for as we have already shown, that the Gospel is full of mysteries, so (1 *Cor.* iv. 1) the ministers of the Gospel are declared the stewards of these mysteries; and whatsoever any one dispenses as a steward, he dispenses *with the authority and in the strength of an office and commission;* and I believe it will be hard to prove, that a minister of the Gospel can be obliged to dispense or declare any thing to the people, which the people are not, upon his declaration of it, equally bound to believe and assent to."—*Dr. South's Sermon on* '*Christianity Mysterious.*'

"Whatever appears true to any man by his own reason, or to any Christian by the word of God, he ought to observe, though no man reminded him of it. And whatever any one else proves to him, though absolutely unauthorized, he is bound to admit. But when God himself, knowing man's need, and yet unwillingness to be taught, hath *expressly ordained* a succession of persons to *execute that employment;* if either *we* neglect to give, or *you* to receive instruction, it is a *highly aggravated* contempt of his authority and of his mercy. 'We have, indeed, this treasure in earthern vessels;' and too often add sins to our infirmities, by which we dishonor Him we represent, and shall bring down severe punishment on our own heads. But still, as in temporal societies, officers, though bad and unfit men, must be duly obeyed, as far as their commission extends, in respect to the supreme power under which they act; so in the spiritual one of the Church, when you hear the truths of religion from the worst of us all, you are *to receive them as the word of* God: for such, indeed, they are,—not as the word of men. And a message from Him deserves the utmost honor; let them who bring it deserve what they will." "But if you like him [your minister] ever so well, attend on him ever so constantly, applaud him ever so highly, and stop there; you have done nothing. It is not entertainment; it is the law that you are to *seek at his mouth, for he is the messenger of the* Lord *of hosts.*"—*Archbishop Secker on* 2 *Cor.* v. 20. [For more on this subject, see Bishop Ravenscroft's energetic and truly 'awakening' sermon, entitled "Revelation, the Foundation of Faith."]

On Parochial Visiting.—"A chief reason why we have so little hold upon our people is, that we converse with them so little, as watchmen over their souls. The pastors of the foreign Protestants outdo us greatly in this respect, and are honored in proportion. The Romish priests have their laity under their hands, on one account or another, almost continually, and acquire by it an absolute dominion over them. Both the old dissenters from our Church, and those who are now forming new separations, gain, and preserve a striking influence amongst their followers by personal religious intercourse. Why should we not learn from them? At first, such applications may, by disuse, appear strange; and have both their difficulties and their dangers. But the most apprehensive of them will be the safest from them; and all will improve their talents by practice."—*Secker, Charge 7th.*

"The minister of Christ owes it to the usefulness of his office, to devote a part of his time to private communication with his charge."—"But to do this with effect, it is absolutely necessary that free and unreserved interchange of sentiment be established between them; that it be considered a *matter of duty,* when the minister makes his appearance, that the *conversation take the serious turn* which belongs to the occasion, and the object be to impart and to receive some spiritual benefit." "But however evidently beneficial to both parties, on no point of duty is there greater difficulty to a clergyman than on this. His appearance is generally the signal for a dead silence; and if he prevails to break it by any general remark—so soon as he leads the subject to his purpose, *he has it all to himself;* hence there is neither pleasure nor profit to either, and it soon ceases to be attended to. This is exactly my own experience, with a very few exceptions; and I find it pretty much the same throughout."* [*Bishop Ravenscroft,* from whom this quotation is made, does not, it appears, agree in all respects with Archbishop Secker; the latter laying the blame at the door of the clergy; while the former is of opinion that the people are principally at fault. Bishop R. remarks in the same sermon, that "the public services of the minister are the least valuable;" but this is evidently an inadvertency—for in the sermon before quoted, (p. 154 and 155,) he insists on the '*public* preaching of the word,' as the appointed means of conversion and renewal; and speaking of 'public appointments,' declares "that God hath *specially* promised the light and comfort of his Holy Spirit to the devout and reverent hearing of his word preached." The *Bishop* in his 'Ordination Sermon,' also speaks of a "more private *kind* of preaching;" but that this is not the 'preaching by authority,' on which he is accustomed to lay so much stress, is plain from the words which follow; "in which ministers and people, and *private* Christians *among themselves,* can be so profitable to each other." We sometimes read of "that *most powerful* preaching of the word—a life and conversation illustrative of all that we can say of the beauty and excellence of Christianity."* But this, surely, is not authoritative preaching.†]

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* Extracts are also given from the writings of the Dissenters.

* Ordination Sermon, p. 641 of Vol. I.

* *Prof. Onderdonk's Address before the Trustees, &c. of the General Theological Seminary, in* 1825, p. 19.

† Our correspondent will observe that this preaching is spoken of as 'illustrative,' and of the most powerful of this class.—*Eds.*

PRACTICAL.

SCENES FROM THE WINDOW.

It is not always necessary to walk abroad in order to witness changing and instructive scenes. In most of our habitations, there are windows through which the scenes of the street, the field, or the high-road, are perpetually varying, and often presenting to our view lessons of instruction, admonition, consolation, and advice.

Scenes of Industry are witnessed there.—Laborers at their employment—travellers on their journey—tradesmen at their calling—cattle and carriages of all sorts passing and repassing on all public roads—these, and many such like things, exhibit a picture of the *busy world,* and the picture is instructive. Diligence and activity in our lawful engagements are commendable and useful, for idleness is the parent of a large progeny of hateful and destructive vices, which the industrious most happily escape.—But no language is too strong to condemn the unreasonable conduct of those who will rise early, and labor hard, and sit up late, for a bare subsistence, or a little pelf, while the eternal interests of the precious soul, which require "all diligence," are either wholly neglected, or pursued with the effort of a sluggard, or the progress of a snail.

There is a considerable class of busy-bodies, loiterers, and curious observers, who are very fond of occupying a station near the door or the window, that they may be amused with what is passing, and speculate upon every body's business. They accumulate an amazing stock of knowledge concerning the movements, connexions, and circumstances of all their neighbors, and are seldom at a loss for a subject in conversation. Every scene of honest industry which passes by them, seems to administer this salutary admonition, "*Beware of amusing yourself with other people's business, and neglecting your own.*"

Scenes of Iniquity are visible there. I have seen from the window, crowds passing to fairs, races, and scenes of dissipation—pleasure parties pursuing their recreations on the Lord's day—drunkards reeling and staggering on their way—and conduct awfully profane and obscene exhibited in the street, without a blush, at noonday.

Scenes of Nature are inviting there. Windows which face the fields, the gardens, the woods, the hills, or the valleys, are highly valued by those who are fond of gazing on the ever-varying scenes which the changing seasons annually present to their admiring view. The opening beauties of *Spring* may well remind us of the delightful appearances of piety in youthful minds, which raise and cheer us with the hopes of immortal fruit. The growth and glory of *Summer* may teach us to observe and admire the Christian's progress in the divine life, under the genial influences of heaven. The riches of *Autumn,* and the Harvest-home, resemble the fruitful Christian and the dying saint, who is gathered to his grave, as a shock of corn to the garner. The fading and *falling leaves* admonish us concerning the transitory nature of all earthly enjoyments, and the general mortality of the human race. And the *Winter* reads us some impressive lectures on the coldness, hardness, darkness, and barrenness, which most Christians, at certain seasons are constrained so sensibly to deplore, and which renders so peculiarly desirable, a residence in that "better country," where the sun never goes down, the day never declines, and "Winter frowns no more."

Scenes of Solemnity may be observed there. Many funeral processions are seen from the windows of most houses; especially in the principal streets of large towns and cities, so that people need not go abroad to learn that "man goeth to his long home," or to see the "mourners go about the streets." We have seen the "well-plumed hearse" with its long train of mourning-coaches conveying the "mighty dead," with stately and solemn pomp to the splendid tomb. And we have seen the old cart with a parish coffin, and a sheet thrown over it, removing the remains of a pauper from the workhouse to the common grave. Perhaps we have exclaimed, What a difference! Alas! it is an imposition! The difference is really trifling between one body decaying in state, and another decaying in the more common form. But there is an important difference which grace, and justice, and circumstances, make in the condition of souls in a future state, and this will remain to all eternity, "wide as the extremes of heaven and hell!"

Scenes in Variety are exhibited there. In many houses the scenery is as various as the windows are numerous. It may be occasionally amusing and instructive, to go from window to window, and moralize upon the different pictures which nature or art has placed before us.

One of the most cheering scenes from elevated windows, is the rising sun; because it is so delightfully calculated to remind the Christian of the "Sun of righteousness," whose influence is so sensibly felt, especially after a long dark night of spiritual desertion. In this cloudy and wintry world, it is a subject of frequent lamentation among the godly, that "darkness which may be felt," overspreads the soul; and "neither sun nor stars in many days appear." They go "mourning without the sun," and "wishing for the day," like those who "watch for the morning." This darkness was the more dismal, because it is generally a divine chastisement for sinning against the light; but the "Lord will not contend for ever." "Light is sown for the righteous;" and there are delightful seasons of spiritual joy, almost like "a morning without clouds, when the sun arises," and then night with all its horrors is completely chased away. In such seasons of "light, and joy, and gladness," the motion and melody of the soul are like those of the lark in the morning, which rises toward heaven, singing as she ascends.—Thus, while gazing at the morning sun from the window, I have involuntarily repeated the stanzas,

On Thee my waking raptures dwell,
When crimson gleams the east adorn,
Thee, victor of the grave and hell,
Thee, source of life's eternal morn.

Common Scenes.

PARTIALITY.

The complete character of social virtue, if considered in theory, is good will toward all men; and no concern for a part deserves praise, if it be inconsistent with benevolence for the whole.

Secker.

ETERNITY.

Surely if the sinner would reflect upon this word, it would startle him out of his deepest sleep. Surely if the believer in Christ would reflect on it, it would strengthen him against his sorest temptation, it would cheer him in his bitterest sorrow!—*Bp. J. B. Sumner.*

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